

Cal 1022
A setting open of the sub-
tyle **Sophistrie** of Tho-
mas VVatson Doctor of Di-
uinitie, which he vsed in hys two
Sermons made before Queene Mary,
in the thirde and fift Fridayes in Lent
Anno. 1553. to prooue the reall presence of
Christs body and blood in the sacra-
ment, and the Masse to be the sa-
crifice of the newe Testa-
ment, written by Ro-
bert Crowley
Clerke.

MALACHIE. C.I.Y.

Pure incense is offered in euery place, and an vn-
defiled oblation is offered to my name: for my
name is great amonge the Gentiles, sayth the
Lorde of Hostes.

*Seene and allowed according to the Quenes
Maiesties Iniunctions.*

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1566

VNIVERSIS SINGVLA-
tim nostrarum Academiarum Theo-
logis Robertus Croleus, sacrae Theo-
logiae studiosus. S. O.
Aeternam.



QVIDEM VIRVM,
christianae Religionis hostem
non vulgarem, aggressus (viri
grauissimi) quos mallet hu-
ius nostri certaminis Iudices
constituere, quam vos: qui om-
ni diuinarum scripturarū cog-
nitione praediti estis maxime?
Vos inquam incliti huius regni
lumina, vtriusque nostrae Aca-
demiae theologos intigerrimos,
christianaeq; pietatis alumnos
maxime pios. Vos igitur om-
nes inuoco testes fidelissimos,
nostraeq; litis arbitros aequissi-
mos, & in omni difficultate no-

stra, incorruptissimum vestrum Iudicium appello. Vos etenim scitis (vos in-
quam, qui sacra volumina, iam diu cum ingenti scenore triuistis) pugnam
hanc nostram esse vtilem, & christianae Reipublicae maxime necessariam. A-
gitur enim de praecipuis christianae Religionis dogmatibus: de praesentia sci-
licet Christi in Caena, & de iugi christianorum sacrificio. Realem, substanti-
alem, & corporalem esse contendit ille: ego non nisi veram, spirituales, & sa-
cramentalem, probo. Ille scripturarum & antiquorum patrum testimonijs niri-
tur: eisdem ego telis iugulum eius peto. Missam vocat ille Ecclesiae christianae
sacrificium: ast ego glorificationem, nominis Dei, per christianorum obedi-
tiam, illud esse assero. Vter rectius de his rebus sentiat, vter probabilius scri-
bat: Vestrum iam esto Iudicium. Scio esse non paucos, qui me temerarium,
audacem, petulantem, dixerint: quod ego tam eruditulus homuncio, tantum
virum, tamq; omnium iudicio eruditissimum, tam petulanter appetere sim
ausus. Multos esse me multo doctiores, prudentiores, atq; longe subtiliores,
qui per quindecim iam integros annos, hanc prouintiam suscipere noluerunt:
quam ego, nulla doctrina, nulla prudentia, nulla solertia munitus, temere
suscipere non vereor. Quibus sic responsum esse velim. Me, nec aduersarij hu-
ius potentiam timere: neq; imbecillitatem meam respicere. Tantum in nomine
Dei Israelis, eius prelium in eo, eiusq; hostem, populiq; eius conuictorem

Epistola

blasphemum, superbumq; proüocatorem impeto: non dubitans quin sit futurum, vt ille aut palmam porrigat, aut truncus iaceat. Quòd multi magis docti, prudentes & solertes, hactenus cum isto congredi noluerunt, mea nihil refert: non enim metu magis quàm contemptu abstinuisse, mihi videri debeant, quàm sint, qui mihi persuadere sunt conati, bonum esse crabronem non irritare, & rabiosum canem è somno exitare. Esto, sit crabro, sit canis rabidus, & leo rugiens: ego tricipitem illum Cerberum, diu diuinæ providentiæ certitudini horribiliter oblatrantem, per biennium iam silere coegi: & quis est Philistæus iste incircumcissus, vt meo calamo non prosternat eum Dominus exercituum? Arrogantiæ meæ ascribant qui velint, quod ego tam pusillus, hoc tantum facinus aggredior: si abstulerit Dominus opprobrium populi sui, nihil est quòd ego queram amplius. Ast vaser est & veterator callidus, & ad omnem fallaciam maxime instructus. Sit ita, Ego eius causam ago: qui versutos in versitia sua comprehendere potest & vult. Intrepidè igitur ego, incircumcissum hunc Philistæum, in nomine Dei Israelis oppugno. Ipse enim est qui suæ Religionis hostes vniuersos, prosternet, conculcabit, conteret. Vos igitur adeste

Iudices æquissimi (estis enim meo Iudicio dignissimi) faciteq; vt vincenti

palmam porrigatur: & vt Deo optimo maximo, vniuersa gloria tri-

buatur. Valete. Et studiosi studiosis fauete. Ex Aedibus

meis in vico australis opificij iuxta Londinum:

quarto Iduum Septembris. Anno

salutis nostræ.

1569.

Vester Robertus Croleus.



TO THOMAS WATSON

Doctor of Diuinitie, Robert Crowley,

Student of the same : vvysheth as

to hymselfe, the holy Spirite of

God to direct him in all

Godly studie.



WO THINGES CHIEFLYE,

moued me to take in hande, to aunswere your two Sermons, which you preached before Queene Marie, and caused to be set forth in print, in the yere of our Lorde, 1554. One is, for that the estimation that you haue in the Popes Church is such: that whatsoever is knowne to be of your doing, is of that sort thought to be so learnedly done, that none can be founde amongst vs, able to aunswere any part thereof. I therefore (much inferior to many of my minde in Religion) haue enterprised to encounter with you: hauing now (by Gods providence) a time of more leasure thereunto, than at any time since my returne out of Germanie I haue had. Wishing that you hauing the lyke leasure, might be licensed to replie to this aunswere as you are able: that by the trauaile of vs two nowe being at leasure, the truth of the matters that you entreate of, might be made plaine to such as woulde reade our wrytings, and seeke for knowledge by our labours.

The other is the subtile handling of the matters that you intreate of: which may easily disceyue the simple Reader, and astunnish the learned that hath not seene and weighed the places that you alledge for your purpose. The subtiltie whereof, I haue set open in such sort: that none can be disceyued by you, but such as be perswaded that it is vnpossible for you to lye, or for me to write a truth. I knowe, we may both erre: and therefore, I would wishe that the readers of our wrytings should set aside all affections, & giue credit to neyther of both, further then they shall by our wrytinges be made vnderstand, that it is the truth that we teach.

As touching your person, you are to me vnkowne, as I thinke, I am to you: but what minde you were of in religion, when you made these Sermons, I can not but know, by reading and considering of the same, as you also must needes know, what minde I am of, if you will in like maner read and con-

The Epistle.

sider this mine aunswere.

According as Iesus Christ hath taught, I doe loue both your soule and body: and doe wishe both to be saued, by the bloud of that vnspotted Lambe, that by his death and bloudshedding, hath paid a sufficient ranfome for the sinnes of the whole worlde.

The errors that you haue taught, I doe vtterly abhorre, as detestable and damnable: wysing you and all other to doe the same. Embraceing now at the last, the knowne truth: which hath bene long time hid by ignorance, from the greatest number that bare the name of Christians, and is now by the knowledge of the holye worde of God, made knowne, to as many as will knowe it; and be not wilfull blinde.

Such truth as you haue taught, I doe wyllingly embrace: and doe not any thing at all, mislike with any thing, for the Authors sake. But my misliking is, with the matter that is not to be lyked. And when I doe at any time seme to mislike with the Author, it is for that his words haue no grounde in the holy worde of God, which is as the touchstone to trie all mens writings by.

Let vs both pray for the spirite of Humilitie, that we may thereby be made meete to receyue and retaine the knowledge of the truth: which God will neuer giue to the proude, and such as thinke themselues pceueleffe, and therefore disdaine the brotherly admonitions of such as in their sight are so simple, to be teachers of such as they be.

The Lorde Iesus graunt that spirite to as many as professe his name: that we may once be of one minde in the house of the Lorde, to his glorie, and the confuson of Satan. Amen.

FINIS.

To the Christian Readers.



Having occasion oftentimes to be in place where suche as are not yet perswaded that the Popes Church can erre, haue bene bolde to vtter their minds freely, affirming that the doctrine which the Protestants teache, is erroneous and false, especially concerning the presence of Christ in the Sacrament of his body and blood, and the sacrifice of the Masse: I haue perceyued, that the same haue bene chiefly perswaded & stayed by these two Sermons, made by Doctor Watson in the first yere of Quene Maries reigne. I haue therefore wysshed, that some man of lyke learning, would haue published in print, an answer to those Sermons: that thereby such as haue bene deceyued by the subtiltie thereof, might by the plaine and simple aunswere, be brought to the knowledge of the truth, which no doubt the greatest number of them would embrace, if they might once be brought to see it. Yea, I know some of them doe hunger and thirst, to see what may be sayde to the contrarie of that which they are yet perswaded in, by that which seemeth to them vn-
aunswerable.

But whyles I thus wysshed with my selfe, many yeares are passed by: and I feare me, manye soules haue perished, being blinded by the subtilty of these Sermons. And hitherto, I can not vnderstand that any man hath once purposed to aunswere them.

Although therefore, I be of many the most vnnimete, and of some most dispised, accounted and reported to be none of the learned: yet rather then the proude Philistine should still blaspheme the God of Israell, and defie his whole armie, no man being so hardie as to buckle with him, I haue in the courage and confidence of dispised Dauid, taken in hande to fight the combat with him, and doe not doubt by the helpe of Dauids God, eyther to cause him to yelde, or to lye headlesse, dispised and forsaken euen of his owne sozt and folowers.

Some man will say (peradventure) that it is but a bayne bragge to make such a chaluege, knowing that the aduerse party
may

To the Christen Readers.

may not without lycence encounter with mee: and if he shall ob-
tayne lycence, yet shall not his doings be suffered to come to
light, vntlesse the same shall be lyked by such as fauour my cause.
For my part, I wishe that it were as free for him to replie to
thys mine aunswere and to publishe the same, as it is for mee to
aunswere his Sermons: and I know that if he be able and wyl-
ling to replie, he can neyther lack libertie so to doe, nor meanes
to publish it when it is done. This obiection therfore is but vaine.

But that you may haue some vnderstanding of that which
I haue done in this aunswere (deare Christians) and with better
will read it thorowly and weigh it: I will in fewe wordes declare
the effect of my doing therein. First, I haue saythfully reported
the Sermons, as they are to be seene in his printed Copie: alte-
ring or chaunging no one sillable or letter, but such onely as doe
manifestly appere to be faultes escaped by the ignorance or
negligence of the Printer. Secondly, I haue weighed and
considered the Authorities that he hath alledged with their cir-
cumstances: setting downe the same in wytyng to be seene, that
you may in the feare of God, weigh the same also, and iudge
whether he haue applied them aright or not. And thirdly, I haue
aunswered, by the lyke, or greater Authoritie, all that he hath
laboured to confirme by Authoritie: eyther of the scriptures or
auncient fathers.

The Lorde Iesus direct you all in the reading of these Ser-
mons and aunswere: that you may vnderstande and embrace
the truth of the matters in controuersie, & in life and conuer-
sation, glorifie him that hath with his spirite of com-
fort caused mee to go thorow wyth this aun-
swere: notwithstanding the manifold
waies that Sathan hath sought
to cause me to cast it a-
side. Fare you
well.

Yours in Christ Robert
Crowley.

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1901

¶ Here beginneth the first Sermon.

The Title of Watsons Sermons.

Two notable Sermons, made the thirde and fift Fridayes in Lent last past, before the Queenes Highnesse, concerning the Reall presence of Christs bodie and bloud in the blessed sacrament, and also the Masse, which is the sacrifice of the new Testament: by Thomas Watson Doctor of Diuinitie.



Haue hearde that in the dayes of King CROWLEY.
Henrie the right: there preached one before him,
whose Sermon the King liked not, bicause it was
not to be liked. And therfore he willed Sir Tho-
mas More then being Lorde Chauncelor: to giue
the Preacher thankses, worthe such a Sermon.

He therfore being a man of a pleasant wit, spake to the Preacher
with a lowde voyce, that the King might heare, and sayde: The Sir Tho-
Kings Maiestie thanketh you for your notable Sermon. Which mas Mores
thanks.
When the King heard, he called Sir Thomas to him, and sayde:
What meane you my Lorde to giue such thankses in our name?
If it lyke you, quoth hee, there be some thinges notable euill.
Whether the Printer ment so of these two Sermons, I knowe
not. But I trust that the Reader shall perceyue, by the setting
open of the subtiltie thereof: that they were not notable good.

Obsecro vos fratres, per misericordiam dei: vt exhibeatis corpora vestra WATSON.
hostiam viuam, sanctam, deo placentem. &c. Roma. 12. diuision. I.

Bicause your Printer hath not Englished your Latine text: I CROWLEY.
will be so bolde as to English it: that the English Reader (whom
your subtiltie may soonest hurt) maye vnderstande your text, and
wey hote good a grounde it is, for you to builde, that you woulde
builde vpon it. I beseech you brethren (sayth S. Paule) euen for
the

The first Sermon

the mercie of God, make your bodies a sacrifice, liuing, holy, and acceptable vnto God. &c. Roma. 12.

WATSON. If S. Paule writing to the Philippians, the thirde chapter, was not ashamed to saye, to write one thing diuers times to you, is not paine or sloth to mee, but profitable and necessarie for you: much lesse ought I to be ashamed, for that I propounde to you at this time, that lesson againe which before I haue twise entreated, seeing I intende (by Gods grace) to speak nothing, but that I haue learned either of S. Paule himselfe, or of such as I think was endued with the same spirit that S. Paule was. And this I do, not for lack of good matter; but for lack of better matter in my iudgement & more necessary to be learned of vs al at this present.

For what is better, worthyer, and more needefull to be taught and learned of all sortes of men, in these euill dayes and corrupt time: then how to offer vp our selues to God, a liuing, holy and pleasing sacrifice, to ouercome and repress our naughtie will and affections? to mortifie our earthlye members and conuersation? And so to banish sinne, that it reigne not in our mortall bodies? the largenesse of which matter is so great, and doth extende it selfe in so many partes, causes, and circumstances: that although the whole matter doe pertayne and haue respect to one ende: yet the intreating of it being long, must needes be various, and for that reason can not be tedious, to him that loueth to learne to liue well, and please almightie God.

CROWLEY. Satan, transforming himselfe into the likenesse of an Angell of light, is neuer the later an enimie still, according to the true Etymologie of his name. Euen so you (M. Watson) can not by counterfeiting S. Paule, cause vs to beleue, that you beare lyke god will to vs, as he did to the Philippians. It is verie true, that no matter can be more profitable to be intreated off in these euill days: than that which doth teach vs to offer vp our selues to God, a liuing, holy and acceptable sacrifice to him. But if you entreated it no better, in your other two Sermons that you speake off,

than

Watson counterfeith S. Paule.

The first Sermon

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than you doe in these: you might haue bene much better occupied in entreating of other matter, although the same had not bene so various as this, and therefore more tedious to the hearers.

The ende of this my matter is, to destroye the kingdome of sinne, for which purpose, Gods sonne was incarnate, to bring which thing to passe, in vs was all the life, the exāple, the passion, the Resurrection of Christ, and all the doctrine and sacramentes of Christ. Like as contrarie, to erect and establish this kingdome of sinne is al the trauaile and temptation of the deuill, now fawning lyke a serpent, transforming himselfe into an aungell of light, to entrappe and seduce the simple and vnware, nowe raging like a Lion, to ouerthrow the feble and fearefull. And not only is it his trauaile: but also it is the whole labour and practise, of all his children by imitation. As Infidels, Iewes, Heretiks, Scismatikes, false brethren, and counterfet christians, both in lyving and learning, labouring night and daye with all witte and will: to destroye the fayth of Christ, the sacraments of Christ, and the sacrifice of Christ, as much as in them lieth. Which three be speciall meanes to destroye the kingdome of sinne, which they with all their power set vp and maintaine.

It is verie true (as you say) that the ende of our mortification, the incarnation, life, suffering, resurrection, doctrine and sacraments of Christ: is to destroy the kingdome of sinne. And on the contrary, it is all true that you haue written: vnderstanding your selfe and other of your sort, to be the Heretikes, Scismatikes, false brethren and counterfet Christians that you speake off.

CROWLEY.

Watsons
words true
in himselfe,
& such other.

The practise of the deuill and his Ministers in thys poynt, I haue partlye touched, and by Gods grace and your patience, shall now procede further. I haue opened the decay of fayth, good workes and penance, which be remedies against sinne. One other remedie there is, that lieth in much decay,

WATSON.
diuision. 4.

W. G.

which

The first Sermon

*Ireneus. li.
4. cap. 32.*

which will lye still, except good men (according to their bounden dueties) put to their helping handes. I meane the sacrifice of the church, the sacrifice of the newe testament, the sacrifice of our reconciliation, in the bodie and bloude of our Lorde Iesus Christ, which he hath instituted in hys last supper, and so as *Ireneus* sayth, *Noui testamenti, nouam docuit oblationem: quam Ecclesia ab Apostolis accipiens, in vniuerso mundo offert deo*: Christ confessing, the cup to be his bloud, hath taught the newe sacrifice of the newe testament: which sacrifice, the Church receyuing of the Apostles, doth offer to God throughout the whole worlde.

CROWLEY.

*Maister
Watsons de-
cay of faith,
good works,
and penance.*

You say you haue opened the decaye of faith, good workes and penance. I haue neyther hearde nor seene in wryting, what you haue sayd of these decayes. But me thinke I maye gesse that you doe account it a decaye of faith, when men can not beleue, that whatsoeuer the Pope and his Clearkes shall teach, is true: of good workes, when men ware werie of giuing their landes and goods to the maintenaunce of Idolatrie, and false worshipping of God: and of penance, when men can not be perswaded, that their owne workes can be any part of satisfaction for their owne sinnes. If this be your opening of these decayes: then haue you done as well therein, as you doe here in the decaye of the fourth remedie, which you call the sacrifice of the Church, &c. For neither may the supper of the Lorde be properlye called the sacrifice of the Church, the sacrifice of the new Testament, nor the sacrifice of our reconciliation: more than to beleue all that the Pope shall teach, may be called the faith in Christ, or to giue lands or goodes to the maintenance of Idolatrie, may be called a good worke, or the seeking to satisfie for sinnes, by our owne workes, may be called penance.

And as for your wordes cited out of *Ireneus*, they are not so many as they should be, and therfore I will cite them as *Ireneus* wrote them, although it be something long, that the simple Reader be no longer deceyued by your subtile handling of the Fathers wrytings.

And

The first Sermon

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And first I must tell you that your Printer hath quoted your book wrong. For it is in the .32. Chapter of Ireneus his fourth booke, and not in the .35. as your printed copie hath it.

Watsons
booke wrong
quoted.

Thus sayth Ireneus lib. 4. cap. 32. *Hij sunt, inquit, sermones quos facietis. Loquimini veritatē vnusquisq; ad proximum suum, & iudicium pacificum iudicate in portis vestris, & vnusquisq; malitiam fratris sui non recogitet in corde suo, & iurationem falsam ne dixeritis. Quoniam hac omnia odi, dicit Dominus omnipotens. Et Dauid autem similiter. Quis est,* Psal. 34. *inquit, homo, qui vult vitam, & amat dies videre bonos. Cohibe linguam tuam à malo, & labia tua ne loquantur dolum. Declina à malo & fac bonum, inquire pacem & sequere eam. Ex quibus omnibus manifestum est, quia non sacrificia & holocaustomata querebat ab eis Deus: sed fidem, & obedientiam, & iusticiam, propter illorum salutem. Sicut in Osea Prophe-* Osea. 6. *ta, docens eos Deus suam voluntatem, dicebat. Misericordiam volo quam sacrificium, & agnitionem Dei super holocaustomata. Sed & Dominus* Math. 9. *vester eadem monebat eos, dicens. Si enim cognouissetis, quid est, misericordiam volo quam sacrificium, nunquam condemnaretis immerentes, testimonium quidem reddens Prophetis, quoniam veritatem predicabant, illos autem arguens sua culpa insipientes. Sed & suis Discipulis dans consilium primitias Deo offerre ex suis creaturis: non quasi indigenti, sed ut ipsi nec infructuosi, nec ingrati sint, eum qui ex creatura panis est, accipit & gratias egit dicens. Hoc est meum corpus. Et calicem similiter, qui est* Math. 26. *ex ea creatura quæ est secundum nos, suum sanguinem confessus est, & noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo offert Deo, ei qui alimenta nobis præstat primitias suorum munerum in nouo testamento, de quo in .12. Prophetis Mal-* Malach. 1. *lachi as sic præsignificauit. Non est mihi voluntas in vobis dicit Dominus omnipotens, & sacrificium non accipiam de manibus vestris. Quoniam ab ortu solis vsq; ad occasum, nomen meum glorificatur inter gentes, & in omni loco incensum offertur nomini meo, & sacrificium purum. Quoniam magnum est nomen meum in gentibus, dicit Dominus omnipotens: manifestissime significans per hæc, quoniam prior quidem populus cessabit offerre Deo: omni autem loco sacrificium offertur ei, & hoc purum, nomen autem eius glorificatur in gentibus.*

These be the words, sayth he, that you must fulfill in daede. Let euerie one of you speake truth to his neighbour, and see that ye

W. liij.

giue

The first Sermon

giue quiet sentence in your gates, and let no man keepe in me-
 moie the malice of his brother. And see that you take no false
 othe. For the Almightye Lorde doth hate all these things. And in
 like maner Dauid. What man is it, sayth he, that is desirous of
 life, and loneth to see good dayes? Restraine thy tongue from euill,
 and thy lips that they speake no guile. Decline from euill and doe
 good, seeke after peace and follow the same. By all which words it
 is manifest, that God required of them neither sacrifice nor burnt
 offerings. But faith and obedience, and righteousnesse, for their
 saluation. Euen as in Oseas the Prophete also, God teaching
 them his will, sayd: I desire rather mercye than sacrifice, and ac-
 knowledging of God, more than burnt offerings. And our Lorde
 also did put them in remembraunce of the same thinges when he
 sayde: trulye if ye had knowen what this meaneth, I desire mer-
 cie rather than sacrifice: ye woulde neuer condemne those that
 deserue it not. Testifying with the Prophetes, that it was the
 truth that they taught, and reprehending those that he spake to,
 as men that by their owne fault were without vnderstanding.
 Also when he gaue counsell to his Disciples, that they shoulde of-
 fer vnto God, first frutes out of his creatures: not as though he
 had neede thereof, but that they should neyther be vnfruitfull nor
 vnthankfull: he toke the breade, which is of the Creature, and
 gaue thanks, saying. This is my bodey. And in like maner, he
 confessed, that the Cup, which is of that creature that is among
 vs, is his bloude, and taught a newe oblation of the newe Testa-
 ment, which the Church receyuing of the Apostles, doth in all
 parts of the world offer vnto God, euen vnto him that giueth the
 first frutes of his owne giftes in the newe Testament, to be oure
 fode, wherof in the twelue Prophetes, Malachie doth foreshow
 in this sort. I haue no pleasure in you, sayth the Lorde almighty:
 and I will receiue no sacrifice at your handes. For my name is
 glorified among the Gentiles, euen from the rising of the sunne
 to the going downe of the same, and in euery place is Incense and
 pure sacrifice offred vnto my name. For my name is great a-
 mong the Nations, sayth the Lorde almighty: declaring moste
 manifestly by these words, that the first people shall cease to offer

The first Sermon

7

to God: but in euerie place is sacrifice offered vnto him, yea, and that pure sacrifice, for his name is glorified among the Gentiles.

Now (M. Watson) let the Christian Reader, weigh the words of Ireneus. And doe you weigh them better than you did, when you vsed them to proue that the Lords supper is the sacrifice of the Church of Christ, and of our reconciliation. For Ireneus proueth that God delighteth in no outward sacrifices, but doth by them teach what sacrifice it is that he delighteth in. That is, saith, obedience, and iustice, which he would haue all men to offer, as a sacrifice of thankesgiuing to God for their saluation. And when Iesus Christ did institute his supper: he did thereby teach his disciples to offer that sacrifice (as ye may learne in S. Augustine his sermon *De sacramentis fidelium*.) and of the Apostles hath the church learned to offer the same in all partes of the worlde, which is Incense and pure sacrifice, and the glorifying of the name of God among all Nations.

Ireneus teacheth what sacrifice God delighteth in.

Citatur à Be-da in Collect.

There is nothing so auncient, so profitable, necessarie and so hole some as this sacrifice, that hath bene of some men, and that of late, so assaulted, reuiled, reiected, blasphemed, oppressed, persecuted, and with such reproch and indignation banished & exiled, without cause or any good grounde why they shoulde so haue done, but that they knewe sinne should decay, if that were vsed. And therefore intending to establishe the Kingdome of sinne, laboured with all violence to subuert this enimie and remedye against sinne. Which as S. Cyprian doth say, *Ad totius hominis vitam salutemq; proficit, simul medicamentum & holocaustum ad sanandas infirmitates, & purgandas iniquitates existens.* Which doth profite to the lyfe and saluation of the whole man, being both a medicine to heale infirmities, and a sacrifice to purge iniquities.

WATSON. diuision. 5.

Cyprianus ser. de cœna domini.

Meaning (as I am sure you doe) of the sacrifice of your Masse: there is nothing more true, than the contrarie of that prayse that you giue it. As for the grounde and cause why we assault it, reiect, blasphemie, oppresse and persecute it. &c. it is such, that

CROWLEY.

The contrarie of watsons wordes most true.

B. iiii.

you

*The fruits
of the Masse.*

*August.
ectogint.
quest. 42.*

*WATSON,
diuision. 6*

you and all your sort, are not able iustly to remoue. Doth it not rob Christ of his glorie, in that it is made a sacrifice propitiatorie for sinnes? Doth it not rob the people of the comfort they shoulde conceyue by receyuing that thing, which in your Masse they may but see and worship? Hath it not bene the ouerthrowe of many thousands, which being seduced by your false teaching, haue called it their maker and redeemer, and haue giuen vnto it, the honour due to both? And where ye saye that sinne must decaye where it is bled, I pray you how decayed sinne in the Abbayes, where it was most bled? Forsooth euen as in Sodome, when Lots doctrine was refused. What amendment of life wrought it in this Realme in Quene Maries dayes? Forsooth euen such as the golden Calues wrought in Isracell in king Jerobohams time, and Baals sacrifices in the dayes of king Ahab. You saye, it is an enemie and remedie against sinne, and you take record of Cyprian the holy Martir and witnesse of Christ: but if he were living, he woulde giue you little thanke to take him to witnesse in so manifest an vnt ruth. In deede Cyprian speaketh reuerently and trulve of the holy supper of the Lorde: for it is both a remedie to heale our infirmities, and a bzent offering to purge our iniquities. For (as S. Austen sayth) carnall men must by the degrees and steps of sacramentes be brought from those things that be seene with the bodily eyes, to those that be vnderstanded by the minde. And so doe sacraments cure our infirmities. And as the bzent offerings, did preach to the offerers, that if they woulde haue their iniquities purged by Christ, they must offer themselves wholly to God by obedience to his will: Euen so doth this holy supper teach vs to offer our soules and bodies in obedience to worke his will, whose members we be. Thus doth it both cure our infirmities, and purge our iniquities, as Cyprian hath sayd in the place that you cite.

This little time that I haue now, I entende (God willing) to bestow in this matter, to reduce into your remembrance the foundation and commoditie of thys sacrifice of the Church, and to repel such bolts, as the foolishnesse of some, and

The first Sermon

9

and the malice of other, haue shot against it; that knowing the necessitie and goodnesse of it, we may follow the counsell of S. Bernarde which sayd, *Discamus eius humilitatem, imitemur mansuetudinem, amplectamur dilectionem, communicemus passionibus, laudemur in sanguine eius: ipsum offeramus propitiationem pro peccatis nostris, quoniam ad hoc ipse natus & datus est nobis. Ipsum oculis patris, ipsum offeramus & suis, quia & pater proprio filio suo non pepercit, sed pro nobis tradidit illum &c.*

Bernardus
Lomil. 3. super
missus est.

Let vs learne his humillitie, let vs followe his meekenesse and gentlenesse, let vs embrace his loue, let vs communicate his passions by suffering with him, let vs bee washed in his blood, let vs offer him the propitiation, or a sacrifice propitiatorie for our sinnes: for to this ende was he borne and giuen to vs: let vs offer hym to hys fathers eyes, let vs offer him to his owne eyes, for the father hath not spared his owne sonne, but hath giuen him for vs, and so forth.

Your purpose is (you say) in this sermon to reduce into the remembrance of your Auditorie, the foundation and commoditie of the Masse. (For that it is that you call the sacrifice of the Church) and to repell the bolts, &c. CROWLEY.

As foolish and malicious as you accompt them that haue shot boltes at your Blackbird the Masse: yet haue they bestowed them so wisely and charitably in the defence of the true Turtle Dove, the Church of Iesus Christ, that you nor any of your sort, neuer yet hath bene, or euer hereafter shall be, able to repell them, as you bragge that you minde to doe.

As for your place of Bernarde: it might be aunswered with this common saying: *Bernardus non vidit omnia*. Bernarde sawe not all things, for his antiquitie is vnder fīue hundred yeares. So that it was a wonder that he saw any thing, the time wherein he liued being so quershadowed with the cloudes of ignorance and superstition, and he himselfe also being a Monke by profession.

Yet will I not so reiect him, bicause he was the flower of hys time, and seemeth by his writings to see more, than he durst well vtter with his tongue or penne. And this sentence that you cite

Bernard
was the flower
of his
time.

C. I.

out

The first Sermon

out of his Homilie, serueth not so much for your purpose, as you seeme to thinke that it doth. For what maner of speeches are these? *Communicemus passionibus, lauemur in sanguine eius?* Are they not Metaphores? For if we vse these words in their proper signification, how is it possible for vs to doe the thing that Bernarde exhorteth vs to doe? Can we by any meanes suffer any part of that passion that Christ suffered in his owne person? And is it possible for vs to bathe our bodics in his blood? I thinke you be not so mad as once to thinke it. And why will you then snatch the next sentence, which is, *Ipsam offeramus.* &c. Let vs offer him a sacrifice propitiatorie for our sinnes, for to that ende he was bozne and giuen vnto vs, and vnge that as a proper speech, where as it is manifest, that to speake properly, it cannot be true, that any eether can or euer coulde, or euer shall be able to offer vp Christ to his father; but he himselfe only.

How we can
offer Christ
to his father.

We therfore can offer Christ to his father none other wise than we can bathe our selues in his bloude. That is, by beleuing the promise that God the father hath made therein, and by receyuing the sacrament Baptisme, the seale of that promise on Gods behalfe, and of our faith on our behalfe. So can not we other wise offer Christ to his father: than by beleuing that he is that breade of life that came from heauen, and that gaue himselfe for the life of the worlde, and by receyuing that sacramentall breade and wine, which he commaunded to be receyued in remembraunce of his death and passion. Thus I trust all indifferent men doe see how you doe wrest the wordes of Bernarde, to make them serue your purpose.

WATSON.
diuision. 7.

Bernar.
Serm. 1.
De Epith.

And also, as the same Bernarde more plainly writeth in another place, saying thus. *Pauperes sumus, parum dare possumus, at tamen reconciliari possumus, pro paruo illo, si volumus: totum quod dare possum, miserum corpus istud est, illud si dedero satis est: si quo minus, addi & corpus ipsius, nam illud de meo est, & meum est, paruulus enim natus est nobis, & filius datus est nobis, De te domine suppleo: quod minus habeo in me. O dulcissima reconciliatio.* We are poore and little can we giue: yet for that little we may be reconciled to God if

The first Sermon

II

if we wil. Al that I am able to giue, is this wretched body of mine. If I giue that, it is sufficient. If it be not: I adde also Christes bodie, for that is mine and of mine: for a little one is borne vnto vs, & the sonne is giuen vnto vs. O Lord, that lacketh in mee, I supplie of thee, O most sweetest reconciliation.

See howe S. Bernarde ioyneth the offering of our bodies and of Christes bodie together. That if the oblation of oure bodies be imperfite and suffice not: the oblation of Christs bodie maye fulfill and supplie, that lacketh in vs. And to what ende? That we might be reconciled, that the body of sinne might be destroyed, that it reigne not in our bodies.

And here the prayer was made.

In many wordes immediatlye before these that you cite: S. CROWLEY, Bernarde proueth, that our saluation commeth of the mercifull goodnesse of God onely, and not of any thing that is in vs. For to that ende, he citeth the name Sauour: both out of the wordes spoken by the Angell Gabriel to the Virgine Marie, and also out of the Angells wordes to Ioseph, and to the Shepherdes, declaring also the cause thereof to be, for that he should saue his people from their sinnes. But you (M. Watson) would haue Bernarde to teache, that Christ serueth for none other purpose, but to be offered in the Masse, to helpe out with that, that lacketh in our merits. For you say, see howe saint Bernarde ioyneth the offering of our bodies and of Christes body together. That if the oblation of our bodies be imperfite and suffice not: the oblation of Christes body may fulfill and supplie, that lacketh in vs.

To what vse
Watso would
haue Christ
to serue.

If Bernarde had bene of that minde: then might it not onely haue bene truly said of him, Bernard saw not al things: but rather thus, Bernard was blind in euery thing. For what is more manifest, both by the scriptures & iudgement of auncient fathers: then that Christ alone is our Mediator and reconciler to God his father: Did not the Angell say to Ioseph: he shall saue his people from their sinnes? In the Latine, it is *saluum faciet*. He shall make them safe. And what is required to be done by his people

Math. 1.

C.ij.

ple

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Esay. 53.

Oseas. 13.

Iohn. 1.

Bernard
was decei-
ued in some
things.

Luc. 17.

How that
which lacketh
in vs,
is supplied.

WATSON.
diuision. 8.

Here & praier
was made.

ple towarde their saluation : if he alone shall make them safe :
Againe Esay sayth. *Linore eius sanati sumus.* By his stripes, are we
made whole. *Et disciplina pacis nostrae, cecidit super illum.* The correc-
tion that might purchase our peace : fell vpon him. And Oseas
sayth. *O Israel, perditio tua, tantum ex me auxillium tuum.* O Israell,
destruction is mine owne : but thine helpe commeth of me alone.

What can I : more playnely spoken then this : And agayne
Iohn Baptist sayth. *Ecce qui tollit peccata mundi.* Beholde him that
taketh away the sinnes of the world. And shall we now let him to
serue but for a shift, that when we are not able to go thorow with
oure matters : then he must helpe out withall : Oh blinde Ber-
narde if he were suche a one as Watson would haue him to be.
But Bernarde was none suche, although he were deceyued in
somethings according to the deepe ignorance of the time he liued
in. But in these wordes that you take holde of, he meaneth to
teache, that for as much as there is not in vs any abilitie at all to
satisfie for sinne : we must flie to that meane that God hath ap-
pointed, euen Iesus Christ, and offer him vp, a sacrifice propitiato-
rie for our sinnes, not by massing, but by beleueing the promise of
God his father made in him : and so shall we supplie that, that in
vs lacketh altogether, and not in part. For when we shall haue
done all that is giuen vs in commaundement to doe : we must
saye that we are bondmen that can deserue nothing. How should
we then by offering vp our bodies, satisfie for anye part of oure
sinnes : When we offer our bodies therefore to God in obeying
his holy will : we doe declare thereby, that we beleue the promise
of God made in his sonne Christ, which is all that he requireth of
vs, and in so doing, we supply by Christ, the thing that was vt-
terly lacking in vs. That is, the satisfaction for our sinnes.

Now entring to speake of the Sacrifice of the Church, I
presuppse one thing, which is the foundation of the same
to be most certainly and constauntly beloued of all vs that
be here present : which is, that in the most blessed sacrament
of the Aultare, is present the true bodye and bloud of our
Sauour Christ, the price of oure redemption, not in figure
onely,

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onely, but in truth and very deede. Which the learned men call really, and essentially, that is to saye, that thing, that substance, that was vpon the Crosse, is now verily present in the blessed Sacramēt before we receiue it: the cause of which reall presence, is the omnipotent power & will of God, assis- ting the due administration of the priest, the which body & bloud we christen men receyue by the seruice of our bodies & senses, though not by the iudgemēt of our senses, but on- ly by the iudgement of faith, bicause it is giuen, not in the outwarde forme of the selfe same body and bloud, as it was flaine & shed vpo the crosse: but in the formes of our daily and special nutriments of bread & wine, and that for sundry weighty & necessary causes, foreseene by our sauour Christ.

Now you begin to builde, and you presuppose the foundation to be already layd in the minds of all your hearers, which is (as you say) that in the most blessed sacrament of the Aultar, the true body and bloud of our Sauour Christ is present, not in figure only. &c. CROWLEY.

Surely this foundation is not that, wheron S. Paule, that wise and good builder did build, then the which (as he sayth) none can be laide, for christians to build vpon. For Christ hath not taught that his Church should offer such a sacrifice as you doe teach that your Sacrament is. watson and Paule builde not both vpon one foundation.

Wherefore, although this foundation were layde in the harts of all your hearers: yet were it not sure grounde to builde vpon, bicause it is beside the Rock Christ. But I suppose, that your hearers were of thre sortes. One sort I thinke, had your foundation hard rammed in their hartes, a nother sort could not receyue any such rubbishe into their hartes, as you doe vse to ramme into your false foundation, but hauing already receyued the Rock Christ, they cannot admit any other. But the thirde sort, are lyke bot- tomlesse quakenitres, wheron no building can stande. And ma- ny of your hearers haue since that time, when you made your Sermons: shewed themselues to be such. Wherefore your sup- position seemeth to me to be deceyued. But to your purpose. The reall and essentiall presence of Christes bodye and bloud in the C.ij. Sacrament, watsons hearers were of thre sortes.

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The founda-
tion of Wat-
sons sermon.

Sacrament, is the foundation of that you minde to teache in this Sermon. If I can proue then, that they be not so present therein: then must you seeke a new foundation to builde vppon. Which thing, by the helpe of God, I doubt not to doe.

First, by reall and essentiall presence, you meane suche a presence, that who so receyueth into his body, the visible Sacrament: must of necessitie be confessed, to receyue the bodye and bloud of Christ also, euen into his bodye. But that is not true. Ergo. &c.

The Maior of this argument is your owne wordes, and the Minor must be proued by Scriptures and Doctours, which is easie ynough to be done. First our Saviour Christ sayth. What soeuer entreth by the mouth, goeth into the belly, and is cast out into the draught: Which thing, I thinke, you will not confesse to be true of the body and bloud of Christ. Ergo. &c.

Math. 15.

Agayne Christ sayth, he that eateth my fleshe, and drinketh my bloude, doth dwell in mee, and hath mee dwelling in hym: but not euery one that receyueth the Sacrament, dwelleth in Christ, and hath Christ dwelling in hym: Ergo. &c.

Iohn. 6.

Agayne, Peter sayth that heauen must holde him, vntill that tyme come wherein all things that the prophets haue spoken, be fulfilled. Wherefore I conclude, that by the Scriptures it is manifest, that the body and bloud of Christ are not receyued into the bodies of men by the receyuing of the Sacrament thereof. And consequently that it is not really and essentially present in the Sacrament.

Actes. 3.

The Scrip-
tures ouer-
throweth
Watsons
foundation.

But you are not wont to credite the Scriptures, vnlesse you haue the sayings of the Doctours to confirme the same, vsing their wytyngs as a touchstone to trie the Scriptures by, where as they themselues do desire to haue their wytyng tryed by the scriptures, refusing to haue credit further then they shal be found consonant to the Scriptures.

We might therefore say, that it is more then needeth, to go about to trie the touchstone by that mettall that should be tried by it. Neuerthelesse, to let them whose eyes ye haue bleared, see how you haue deceyued their sight: I wil not stick to cite some sayings out

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out of such among the Doctours, as be most auncient and sounde in opinion, wherby it may appeare that they thought not as you haue taught.

Basilus Magnus, although not wytyng of this matter, yet going about to proue the holy ghost to be God: sayth thus. *Angelus qui astitit Cornelio: non erat in eodem tempore etiam apud Philippum. Neq; qui ab altari Zachariam alloquebatur: eodem tempore etiam in caelo propriam sedem ac stationem implebat. At vero Spiritus, simul in Abacuc & in Daniele in Babilonia operari creditus est, & in Cataracta cum Hieremia esse dictus est, & cum Ezechiele in Chobar.* The Aungell that stood before Cornelius: was not at the same time with Philip also. Neyther did he that from the Altar spake vnto Zachary: at the same time occupie his owne place and order in heauen. But we beleue that the holy ghost, did at one time worke in Abacuc, and in Daniell beyng in Babilon. And it is sayde that he was with Hieremie in the Dongion, and with Ezechiell in Chobar.

Basil thinketh this to be a sufficient reason to proue the holy ghost to be God. And so will all godly men confesse. For no creature can occupie moe places at one time, than one onely. But you affirming Christs body to be really present in the sacrament: doe teache that it is present in a multitude of places at once. Ergo, you affirme it to be God, and so doe ye destroy the mans nature in Christ, in that ye confounde it with the deuine, contrarie to that Catholike sayth that you would seeme to defende, wherein we confesse with Athanasius, that God & man is but one Christ, not by confusion of substance, but by the vnitie of person. This Basil is no newe writer (as you know M. Watson) for he lyued about 320. yeres after Christs ascension.

Watsons doctrine denieth the manhood of Christ.

Origin also, somewhat more auncient, for he lyued about 200. yeres after Christ, wytyng vpon the 25. Chapier of Math: sayth thus. *Quod si semper omnibus suis est presens: quomodo introduunt cum Parabola eius peregrinantem? Vide ut possumus soluere hoc modo quod queritur. Qui enim dicit Discipulis suis, ecce vobiscum sum vsq; ad consummationem saeculi: Et item, vbi fuerint duo vel tres congregati in nomine meo, ibi sum in medio eorum. &c. Et qui in medio etiam nescientium se consistit: Vnigenitus Dei est, Deus verbum, & sapientia, & iusti-*

C. iiii.

tia,

tia, & veritas, qui non est corporeo ambitu circumclusus. Secundum hanc
 diuinitatis sue naturam, non peregrinatur : sed peregrinatur secundum
 dispensationem corporis quod suscepit. Secundum quod, & turbatus est, &
 tristis factus est dicens. Nunc anima mea turbatur. Et iterum Tristis est
 anima mea vsq; ad mortem. Hac autem dicentes, non solumus suscepti
 corporis hominem (cum sit scriptum apud Iohannem, Omnis spiritus qui
 soluit Iesum, non est ex Deo) sed vnicuiq; substantia proprietatem reserua-
 mus. If so be that he be alwayes present with all them that be his:
 Howe doe his Parables bring him in as one that is gone into a
 straunge Country: Marke how we may answer the questio that
 is now moued. Certes, he that sayth to his Disciples, behold: I am
 with you to the end of the world, & also, where two or thre shal be
 gathered together in my name, there am I in y^e midst of them &c.
 And he also which standeth in the midst of them that knowe him
 not: the same is the onely begotten sonne of God, God the sonne,
 and that wisdom, that iustice, and that truth, that is not closed in
 with bodily compassing. According to the nature of this his diuini-
 tie: he is not gone into a straunge Country. But as touching his
 body which he hath receyued: he is gone into a straunge Coun-
 try. According to the which, he was troubled and made heauie
 when he sayde. Now is my soule troubled. And againe, My soule
 is sorrowfull, even vnto death. When we speake thus: we doe not
 lose in sunder the manhood of the bodye, which he hath receyued
 (because it is written in Iohn, euery spirite that dissolucth the sa-
 uour is not of God) but we doe reserue to eche substance, the
 propertie thereof.

Origin a-
 gainst Ma-
 tier watson.

August. ad
 Dardanū.

In these wordes of Origin, it is manifest, that he thought,
 the presence of Christ with his, to be vnderstanded of his diuine
 nature, & his absence from them of his mans nature. Ther vpon
 I conclude, that Origin was not of your minde, in that you say
 that Christs body is really & essentially present in the Sacramēt.

Saint Austen also, who lyued about. 400. yeres after Christs
 ascension, wyrteth thus vnto Dardanus. Noli itaq; dubitare, ibi
 nunc esse hominem Christum Iesum, vnde venturus est. Memoriterq; recole
 & fideliter tene Christianam confessionem, quoniam resurrexit à mortuis,
 ascendit in cælum, sedet ad dexteram Patris, nec aliunde quam inde ven-

turus.

uerus est, ad viuos mortuosq; iudicandos. Et sic venturus est (illa angelica voce testante) quemadmodum visus est ire in celum, id est, in eadem carnis forma atq; substantia, cui profecto immortalitatem dedit, naturam non abstulit. Secundum hanc formam putandus non est vbiq; diffusus. Camendum est enim, ne ita diuinitatem astruamus hominis: vt veritatem corporis auferamus. Doubt not therefore, but the man Christ Jesus is there now: from whence he shall hereafter come. And see thou reuolue in thy minde and keepe saythfully, the Christian confession, which is, that he arose agayne from the dead, ascended into heauen, sitteth at the right hande of the father, and that he shall come from none other place but frō thence, to iudge both the quick and the dead. And as the voyce of the Angell doth witnesse, he shal come euen in such sort as he was sene go into heauen, y is in the same forme and substance of fleshe, vnto which, no doubt he hath giuen immortallitie, but hath not taken awaye the nature. And according to this forme, he is not to be thought to be spread abroad in all places. For we must beware, that we doe not so set vp the diuinitie of the man: that we take awaye the truth of the body.

These wordes of Austen are playne ynough. But to make them more playne, he addeth. Dominus Iesus est vbiq; per id quod Deus: in celo autem per id quod homo. The Lorde Jesus is euery where in that he is God: but in that he is man, he is in heauen.

Agayne, the same Austen, wytyng vpon saint Iohns gospell *Tractatus in* sayth thus. Corpus Domini in quo resurrexit, in vno loco esse operiet: vt- Iohn. 30. rit as eius vbiq; diffusa est. The body of the Lorde, wherin y he arose, must be in one place: but his truth is spread abroad in euery place.

Much more might be cited out of Austen for this matter: but this may suffice to satisfie all reasonable men, concerning his iudgement herein.

Ambrose also, who was lyuing in S. Austens time, sayeth thus. Ascendisti & i aulo, qui non contentus solus te sequi, nos quoq; docuit quemadmodum te sequamur, & vbi te reperire possimus dicens. Si ergo consurrexisti cum Christo. quæ sursum sunt quarite, vbi Christus est ad dexteram dei sedens. Et ne oculorum magis hoc quam animorum putamus officium, addidit. Quæ sursum sunt sapite non quæ super terram, Ergo, non supra terram, nec in terra, nec secundum carnem te querere debemus, si volumus inuenire. Thou dost ascende in Paules iudgement

*Ambrosius in
Lucam. lib. 10.
cap. 24.*

also, who, not contented to folow the alone, hath taught vs also howe we may folow the, and where we may finde the, when he sayth. If ye be risen together with Christ, seeke those things that are aboue, where Christ is, sitting at the right hand of God. And least we should thinke this rather to be the office of the eyes then of the mindes: he addeth. See our those things that are aboue, and not those things that are on earth. If we will finde him therefore we must not seeke him vpon earth, neyther in earth, nor after the maner of fleshe.

Ambrose o=
uerthroweth
Watsons foui=
dation.

What wordes can be more playne then these, or more mighty to ouerthrowe your foundation (M. Watson) both not Ambrose say, that if we will finde Christ: we must seeke him in heauen, where he is sitting at the right hande of God: Ergo, not in your bread and wine in such sort as you teache.

Cyrrillus in
Iob. lib. 6.
cap. 14.

About the same time lyued Cyrill also, that was Byshop of Alexandria. The same wytyng vpon Iohn sayeth thus. *Et si Christus corporis sui presentiam hinc subduxit: maiestate tamen diuinitatis semper adest, sicut ipse à discipulis abiturus pollicetur: Ecce, ego vobiscum sum omnibus diebus, usq; ad consummationem seculi.* Although he Christ haue conueighed hence the presence of his bodye: yet is he alwaye present by the Maestie of his diuinitie, euen as when he was departing from his Disciples he promised. Beholde I am with you euery daye, euen to the ende of the worlde.

Gregorius in
homil. Pasch.

Gregorie also sayth. *Christus non est hic per presentiam carnis: qui tamen nusquam deest per presentiam maiestatis.* Christ, sayth he, is not here by the presence of his fleshe: which notwithstanding is absent from no place, by the presence of his maestie.

Ad Transi=
mundum
Regem. lib. 2.

Fulgentius also, wytyeth thus. *Christus vnus, idemq; homo localis ex homine, qui est Deus immensus ex patre. Vnus idemq; secundum humanam substantiam, absens cælo, cum esset in terra: & derelinquens terram cum ascendiisset in cælum.* Christ is but one, and the selfe same is placible man of man, which is of his father God that can not be measured. One and the same, as touching his humane substance: was absent from heauen when he was on earth, and leauing the earth when he ascended into heauen. The last of these wyters hitherto cited: lyued within 500. yeres after Christ.

And

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And Beda, who liued about .730. yerres after Christs ascen-
tion, wytyng vpon these wordes *Ecce ego vobiscum sum. &c.* Wes-
holde, I am with you. &c. sayth thus. *Ipsē Deus & homo est, assumptus*
est humanitate, quam de terra suscepit: manet cum sanctis in terra di-
uinitate, qua terram pariter implet & cælum. He that is both God and
man, is in his humanitie that he toke of the earth, assumed by:
but in his diuinitie wherewith he filleth both heauen and earth,
he doth remaine with his Saints on earth.

Beda in
Math. cap. 28.

These testimonies of Scriptures and holy fathers may suf-
fice, I suppose, to shake your foundation so, that no wise man will
be bolde to ioyne with you in building thereon, vnlesse it be suche
as you were when you made this Sermon, what you be now,
I knowe not.

The Scrip-
tures & Doc-
tors haue
shaken wat-
sons founda-
tion.

But least you should doe, as commonly your sort vse to doe,
that is to report that we teach that the Sacraments of Christ, are
but bare and naked signes: I let you vnderstande, that we con-
fesse, and are readie to confirme with our blood (if God so will)
that Iesus Christ is verily and in deede present, in the right and
due administration and receyuing of his Sacraments. And that
the worthy receyuers: doe verily & in deede, receyue Iesus Christ
himselfe. But that this is done substantially, and really, that is,
in the maner of the receyuing of a bodily substance or thing in-
to mens bodies: that we denie, and trust we shall be able to fight
against, euen to the death.

Howe Christ
is present in
his Sacra-
ments.

Our receyuing of Christ therfore, is spirituall into the soule
by sayth: and into the body or by the senses, sacramentally, that
is in suche sort as by the receyuing of Sacramentes, we maye
receyue the thyngs signified by the same. In Baptisme therfore,
we doe by beleuing the promise of God, made in Christ, receyue
him into our soules, to washe and purge the same of all sinne:
and the verie senses of our bodies doe vnderstand the same, when
we doe by them consider the nature and vse of the creature wa-
ter, wherein our Saviour Christ hath instituted that holy Sacra-
ment, which is to purge and clense from all filth, all those things
that be washed therein. In like maner in the Lords supper, when
we beleue the wordes of Christ wyitten by Saint Iohn, *Ego sum*

D. ij.

panis

Iohn. 6.

p. mis ille qui de celo descendit: qui edit de hoc pane uiuet in eternum. I am that bread which came downe from heauen, he that eateth of this bread shall liue for euer: then doe we by sayth receyue Christ into our soules, and the verie senses of our bodies doe perceiue, and our common sense both vnderstande, that as the creatures, bread and wine, wherein this Sacrament is instituted, doe strengthen and chære mens hartes: euen so the body and bloud of our Lorde and Saviour Iesus Christ, doe strengthen, comfort, and make chærefull the soule of man.

August ad
Ianuarium
lib. 1.

And further, we doe euen sensibly perceyue in Baptisme, our buriall with Christ, to the worlde and worldly delighes: and our resurrection with him to newnesse of lyfe. And in the Lordes supper, our knitting together into one bodye, whereof Christ is the head. According to that which Austen teacheth in that sermon that he intituleth. Of the sacraments of the faithfull. We teach not therfore that they be vaine & emptie signes: but we hold that they be most effectual in significatiō, as Austen writeth to Ianuarius.

Nowe, where as you saye, that by the power of almighty God, assisting the due administration of the Priest, Christ is become present in the sacrament after your maner: we knowe no such due administration, as you meane of, I am sure. What is dashed full of crossings and turnings, doukyngs and starings in spashers apparell. But we know and acknowledge, that order of ministration, that Christ appointed, & the Apostles vsed, to be the due order of ministration. And y^e Gods almighty power doth assist that ministration, so that the worthy receyuers, that is, such as be members of Christs body: are spiritually & sacramentally partakers of Christ, and doe receyue into their soules whole Christ, both God and man, according as the holy scriptures, and holpe Fathers doe teach, without any transubstantiating or chaunging of the substaunces of the creatures, bread and wine.

WATSON.

Diuision. 9.

Cyprian. li. 2.

Epist. 3.

For seing the substaunce of our Sacrifice of the newe Testament, is the very reall and naturall body of Christ, as may be proued by many Authorities. Saint Cyprian sayth: *In sacrificio quod Christus est, non nisi Christus sequendus est.* In that Sacrifice

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Sacrifice that is Christ, no man is to be folowed but Christ. Here he saith, that Christ is the Sacrifice that we offer to almighty God.

Also Saint Basyl, writeth in his forme of Masse : *Tues Basil.in Missa*
qui offert, & offertus, & qui suscipis & impartis Christe deus noster. O Christ our God, thou art he that both doest offer, and is offered, that both giueth the offering and receaueth. Saint Basyll by this meaneth that the Sacrifice, which the Church offered to God, is Christ himselfe, who in that he is the head of his body the Church, is one offerer with the Church, and so is both offerer and offered, as Basyll sayth.

Lykewise Saint Ambrose wryting of the inuention of *Amb. lib. 10. Epist. 85.*
the bodies of two glorious Martirs Geruasius and Prothasius, & of the burying of them vnder the aultar, sayth thus : *Succedant victimæ triumphales in locum, vbi Christus hostia est, sed ille super altare qui pro omnibus passus est, isti sub altari, qui illius redempti sunt passione.* Let these triumphing Sacrifices (meaning the bodies of the Martirs) go into the place where Christ is a Sacrifice. But Christ is a Sacrifice aboue the aultar, who suffered for all men, these two vnder the aultar, that were redeemed by his passion.

Of this place I note my purpose, which is, that the Sacrifice of the Church and newe Testament, is the very reall body and bloud of our Sauour Christ, which is also testified by Chrysostome in his Homely he wryteth of the praise of Cod in these wordes . *Vcremini mensam quæ de super victima* *Chrysost. hom. de Laude Dei.*
illa iacet Christus scilicet qui nostri causa occisus est. Feare and reuerence that table, aboue the which lyeth that Sacrifice (that is to say Christ) which for our cause was slayne.

By which wordes Chrysostome declareth his sayth, that the Sacrifice of the Church is Christ, and also that Christ is not onely in heauen, as some men damnably beareth you in hande, but is placed lying aboue the Table of the aultar as the substaunce of our Sacrifice.

And in an other Homely he wryteth. *Mensa mysticæ instructa est, & agnus dei pro te immolatur.* The Table is furnished with *Idem homil. De Encens.*
D. iij. miteries,

misteries, & the Lambe of God for thee is offered, teaching vs that the holy misteries wherewith the Table of our altar is furnished be the bodye and bloud of Christ (that is to say) the Lambe of God, which is also then offered for vs.

*August. lib 9
Confeſ. Ca. 12.*

Saint Augustine is full of such sayinges : as wryting of his mothers death, how that he wept nothing for hir all the time the Masse was saide for hir Soule, which he expresth by these wordes. *Cum offerretur pro ea sacrificium proci nostri.* When the Sacrifice of our price was offered for hir.

I leaue out al the rest of the sentence contented to allege onely this, that proueth the sacrifice, which is offered by the Priest for the dead to be our price, which is and can bee nothing else, but the body and bloud of Christ, which he gaue vpon the crosse, as the price of our redemption.

*August. lib.
Senten. prosp.*

But playnest of all he wryteth in a Booke intituled. *Liber Sententiarum proſperi.* Which Booke is alledged of Gratian, in the decrees in these wordes. *Hoc est quod dicimus, quod modis omnibus approbare contendimus sacrificium Ecclesie duobus confici, duobus constare, visibili elementorum specie, & inuisibili Domini nostri Iesu Christi corpore & sanguine, & Sacramento, & re Sacramenti, id est, corpore Christi.* This is that we say, that we labour to prooue by all meanes that the Sacrifice of the Church is made and consisteth of two things, of the visible forme of the elementes and of the inuisible bodye and bloud of oure Lorde Iesus Christ both that outward Sacrament and the thing or substance of the Sacrament, that is the body of Christ. These words neede no declaring but poynting: and for that cause why should I tarie in this poynt any longer, seing that our Bookes be full of such like authorities.

Therefore as I began seing the substance of our Sacrifice of the new Testament, is the very reall and naturall body of Christ, if this body be not present in the Sacrament as the enemies of Christes Crosse, and the destroyers of oure faith falsly pretende: then bewee christen men left altogether desolate without anye Sacrifice priuate vnto vs, for both the Sacrifice of Christ vpon the crosse, and also the in-

warde

warde Sacrifice of mans heart: be not priuate but common to vs, and to all saythfull men from the beginning of the worlde to the last ende.

All these wordes are to proue, that we (whome you call the enemies of Christs Crosse and destroyers of your sayth) doe take a waye from the Church of Christ, that sacrifice, that they maye and ought continually to offer to God: and leaue them in worse case then were the Iewes or any other sect, except the Mahumetans, for they only are without a peculier sacrifice to offer to their God. Your Argument, when the flowers of Rhetorick be taken from it: is in this forme. Seing that the substaunce of our sacrifice, is the verie reall and naturall body of Christ, they that denie it to be in such sort present, doe denie the Church to haue any Sacrifice to offer to God: But the Protestantes doe denie it to be in such sortes present: Ergo, they denie the Church to haue any sacrifice to offer to God.

CROWLEY,

To proue the Maior proposition of this Argument: you make Cyprian.lib.2. a long parenthesis. And first you begin with the wordes of Cy- Ep 3. prian. *In sacrificio quod Christus est: non nisi Christus sequendus est.* In that Sacrifice that is Christ: no man is to be folowed but Christ. True it is, that in the thirde Epistle of his seconde Booke: Saint Cyprian hath those wordes that you cite. But that he ment by those wordes to affirme, that Christes reall and naturall body is present in the sacrament, I deny, and doubt not to be able to stand to that deniall, agaynst all that can be iustly proued by the words of Cyprian, in that place or any other of his workes. And least you should think that of an obstinacie, I doe without good ground denie that I am not able to aunswere: I will shewe you what moueth me to denie that which you affirme.

First, the same Cyprian in the same Epistle sayth thus. *Admonitos autem nos scias, ut in Calice offerendo, dominica traditio seruetur, neq; aliud fiat a nobis, quam quod pro nobis Dominus prior fecit. Ut Calix qui in commemorationem eius offertur: mixtus vino offeratur. Nam cum dicat Christus, Ego sum vitis vera, sanguis Christi non aqua est viq; sed vinum. Nec potest videri sanguis eius, quo redempti & viuificati sumus esse*

D.iii.j.

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esse in Calice : quando vinum desit calici , quo Christi sanguis ostenditur , qui scripturarum omnium sacramento ac testimonio predicatur. We maye vnderstande (sayth Cyprian to Coccilius) that we are warned, that in the offering of the Cup , we obserue the Lordes tradition, and that we doe nothing therein, other then that which the Lorde did for vs before. What the Cup which is offered in remembrance of him, be offered being mixed with Wine. For when Christ sayth , I am a verie Wine , doubtlesse then the blood of Christ is not water, but Wine. For whether can it seme, that his blood wherewith we were redeemed and quickened , is in the Cup : when it wanteth Wine , whereby Christs blood is set forth and shewed, which is by the Sacrament and testimonie of all the Scriptures preached abroad.

Agayne, the same Cyprian sayth in the same Epistle. *Lauabit in vino stolam suam, & in sanguine vna amictum suum. Quando autem sanguis vnae dicitur : quid aliud quam vinum dominici sanguinis ostenditur ?* We shall walsh his robe in Wine, and his apparell in the blood of the Grape. And when mention is made of the blood of the Grape : what other things is shewed, then the Wine of the Cup of the Lordes blood ?

And after a few words, the same Cyprian sayth thus. *Vini nūq̃ mentio est : & ideo ponitur , ut Domini sanguis vino intelligatur. Et quod in Calice dominico postea manifestatum est : prophetis annuntiantibus predicatur.* Mention is made of the Wine (sayth Cyprian) and for this cause is it done , that the Lordes blood might be vnderstanded by the Wine. And that thing that was afterwarde manifestly shewed in the Lords Cup : was before preached when the Prophets shewed forth the same.

And in the same Epistle, after he hath spoken of the wordes of our Saviour Christ , written in the .26. chapter of Saint Math. Gospell : he sayth. *Qua in parte inuenimus , Calicem mixtum fuisse quem Dominus obtulit, & vinum fuisse quod sanguinem suum dixit.* In which part (sayth Cyprian, speaking of the Cup) we finde that the cup, which the Lorde offered , was mixed : and that the thing which he called his blood, was Wine.

And againe, after he hath spoken of the wordes of the Apostle, he

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he sayth. *Miror satis unde hoc usurpatum sit: ut contra euangelicam & apostolicam disciplinam, quibusdam in locis, aqua offeratur in dominico calice, qua sola Christi sanguinem non possit exprimere.* I maruayle much (sayth Cyprian) howe it commeth to passe, that contrarie to the doctrine both of the gospell & of the Apostle: water is in certayne places offered in the Lordes cup, which being but water alone, can not expresse the bloud of Christ. These sayings of Cyprian, being written in the same Epistle y^e you cite: doe cause me to deny that which you affirme. For he saith, *The Wine of the cup of the lordes bloud is shewed forth. The lordes bloud is vnderstand by the Wine.* And that it was Wine that he called his bloud. And last of all, that water alone could not expresse the bloud of Christ.

Cyprians words in the same Epistle that Watson citeth: make against him.

No man that is not blinded by affection, will saye, that Cyprian ment in that Epistle to teache, that Christes reall and naturall body is present in the Sacrament, otherwise then spiritual-lye and sacramentally. But I maruell much that you were so blinde: when you reade that Epistle: that you could not see these playne wordes of Cyprian, euen in the last sentence of the Epistle. *Religioni igitur nostra congruit & timori, & ipsi loco atq; officio sacerdotij nostri, frater charissime, in Dominico Calice miscendo & offerendo: custodire dominice traditionis veritatem. Et quod prius apud quosdam videtur erratum, Domino monente corrigere. Ut cum in claritate sua, & maiestate celesti venire cœperit: inueniat nos tenere quod monuit, obseruare quod docuit, facere quod fecit.* It agreeth (sayth Cyprian) with our religion, feare, and place of priestly office (most dearely beloued brother) that in the mingling and offering vp of the Lordes Cup, we kepe the truth of the Lordes tradition: and that we doe by the warning that the Lord giueth, correct that thing wher- in we see that other haue heretofore erred. What when he shall begin to come in his owne brightnesse and heauenly Maiestie: he may finde that we hold fast that wherof he gaue vs warning, obserue that which he taught vs, and doe that which he did.

Such words, as these, are not for you to loke vpon. For they will bid you leaue of your masking garments in your ministrati- on, and to set aside your halowed cups, Vestiments, Altars, and Superaltaries, wyth all your crossings, turnings and halfe tur- nings, with the reast of your Apishe toys. For Christ ney-

Ej.

ther

ther taught nor vsed any of all those thinges. But when Cyprian sayth. *In sacrificio quod Christus est, non nisi Christus sequendus est:* In that Sacrifice which is Christ, none must bee folowed but Christ: the first part of the sentence must serue your purpose, to proue, that the reall and naturall bodye and bloud of Christ is the substance of the sacrifice of the church, and that the same is really and substantially present in the sacrament thereof: but the later part of the same sentence, must not put vs in minde, to doe in the ministracion thereof, that which Christ did and commaunded vs to doe.

The wordes
that Watson
cyteth, make
nothing for
him.

Thus without shame you cite that for your purpose, which when it is taken whole together, maketh manifestly against you. Yea the verie first part of that sentence, which you apply to your purpose, when it is well weighed, maketh nothing for you. For what is more common among the fathers, then to call the signes by the names of those things that they doe signifie:

Chrysost. in
Epist. ad
Heb. homil. 17.

And doth not Chrysostome speaking of the same sacrament, say thus? *Nō aliud sacrificium, sicut pontifex, sed id ipsum semper facimus: magis autem recordationē sacrificij operamur.* We doe not (sayth Chrysostome) make another sacrifice, as the high Priest doth, but alwaye one: yea, we doe rather make a remembraunce of a sacrifice. By these wordes of Chrysostome it appeareth, that though the fathers vsed to call the sacrament of Christes bodie a sacrifice: yet they vnderstood it to be but the remembraunce of that sacrifice that Christ offered on the crosse once for all.

Cyprian. li. 4.
Epist. 2.

Equalltie of
Bishops by
Cyprians
iudgement.

I would not gladly diminishe the authoritie of Cyprian or anye other auncient writer: but I am sure, you your selfe (W. Watson) wyll not buylde vpon euery sentence of Cyprian, as you doe vpon this: For then coulde you not set your holy father of Rome, so highe aboue all the Bishops of christendome as you doe. Loke in the fourth booke of his Epistles and the seconde Epistle, where you shall finde these wordes. *Ac si minus sufficiens Episcoporum in Africa numerus videbitur, etiam Romæ super hac rescriptimus, ad Cornelium collegam nostrum, qui & ipse cum plurimis coepiscopis habito concilio &c.* And if the number of Bishops in Africa (sayth Cyprian) shal seeme to small, I haue writte to Rome also concerning

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ning this matier, euen to Cornelius our felow in office, who also holding a counsell with many bishops toynded with him. &c. This Cornelius, whome Cyprian calleth his fellow officer: was Bishop of Rome, when Cyprian wrote these wordes. Yet I thinke you will not gather hereof, that there was an equalitie betwixt them: vnlesse you minde nowe at the last, to denie the supremacye of your holy father. And yet you may a great deale more iustly gather that vpon these wordes, then that which you would maintayne, of the other. Yea I suppose that you and all your felowes, are not able to proue, that Cyprian ment not to teache an equalitie amongst all those Bishops that he speaketh of. But whatsoever he ment in this place or any other: it becommeth vs to folow the rule that he giueth, in vnderstanding the wordes that he or any other auncient father hath left in wytyng. *Si solus Christus audiendus est* (sayth Cyprian) *non debemus attendere quid aliquis ante nos faciendum putauerit: sed quid qui ante omnes est, Christus prior fecerit. Neque enim hominis consuetudinem sequi oportet, sed Dei veritatem.* If Christ onely be to be harkened vnto, we must not marke (sayth Cyprian) what any man before vs hath thought meete to be done: but what Christ, which was before al, hath done before vs. Neither ought we to folow the custome of men, but the truth of God. This is a perfite rule, meete to be folowed of all men in the reading of the auncient fathers wytyngs.

Cyprian lib. 2.
Ep. 3.

A rule to be
folowed in
the reading
of Fathers.

Then come you to Basils Masse where (as you say) are written these wordes. *Tu es qui offers &c.* O Christ our God, thou art he. &c. As for your maner of Englishing of Basils wordes: I leaue to you and your Printer to amend. In whom the fault is, I know not. It shall suffice that I aunswere your matter.

First (with your leaue M. Watson) you beleeve Saint Basils forme of Masse. For if that be his y^e was imprinted at Andwarp. Anno. 1562. out of an olde Booke of the Latine translation (as the Printer sayth) then is there no such matter as this that you cite, in all S. Basils forme of Masse. But S. Chrysostomes Masse, translated by Leonhardus Thuscus, hath wordes in the same sense that these be that you father vpon Basils Masse. The wordes be these, *Concede a me peccatore & indigno famulo tuo, offerri tibi hac*

E.ij.

sacra-

sacramenta: tu enim es offerens & oblatus, suscipiens & distributus, Christus Deus noster. If I might be put in trust to translate these wordes into Englishe: I would say thus. Graunt that I being a sinner, & thine vnworthy seruant, may offer vnto thee these sacraments: for thou being Christ our God, art he which art y offerer, and art offred, which art he that doest receiue and art distributed.

Thus much haue I done for you (M. Watson) to helpe to saue your credit, least some of your friendes should begin to mislike with you, for cyting matter that is no where to be found. For though your father Chrysostomes wordes vpon Basil, they can beare with you well ynough. Yea though you doe racke them a little to serue your purpose.

Chrysostomes and Basils iudgement can not enforce vs to graunt mayster watsons conclusion.

But this one thing I doe much maruaile at: that this Masse could neuer be founde in Chrysostomes workes, as they be set forth in tomes till now of late. But graunt this to be the iudgement of Chrysostome and Basill both: shall we therefore be enforced to graunt that which you doe thereof infer? I trowe not. May not Chrysostome offer the sacraments to Christ, but he must offer Christ himselfe to himselfe? I thinke it is no straunge manner of speche, to saye, that those which preache the worde and minister the sacraments, doe offer the worde and sacramentes to God. As may playnely appere, to as many as will with indifferent iudgement, reade that which is writtten Malachi. i. and Actes. 13.

2. Epist. 2.

And who doubteth that Christ did once offer himselfe for oure sinnes, and doth still offer himselfe to hys Father (for with God nothing is past) a Mediator and Abduocate for vs, as Saint Iohn wyrteth. And why shoulde not he therefore be called both the offerer and the thing offered, although he be not offered by the Priest in his Masse? Yea, and he receyueth at our hands our thanks giuing, when we make our bodies, a lyuing, holy, and acceptable sacrifice to God: and why maye it not be sayde, that it is he that receiueth? And in taking our nature vpon him, he gaue hymselfe to vs, and we by fayth are made partakers of him: and why should it not be sayde, that it is he that is distributed?

But what needeth all this a doe, in seeking a good meaning in those

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those wordes that be of none authoritie at all. If Chrysostome or Basil, had writtten any such forme of Masse: the same would haue bene founde in their workes, or folowed of some Churches. But neyther of both is: Ergo, it is playne that they neuer did wypte any suche. And as for the fable of Saint Iameses Masse: all men may deride both the folly of the inuention of it, and of all such as esteeme it as his.

And yet I must by the waye, note the blindnesse of our Papistes, which make so much of that, which ouerthroweth one of the chicke poyntes that they maintayne so stoutly, that is their priuate Masse. For all these three formes of Masses, doe appoynt the distribution to be made to all that be present.

Let vs nowe see, what you haue founde in Saint Ambrose. He sayth. Let the triumphant sacrifices which were redeemed. And of this doe you note your purpose, that is, that the substaunce of the Sacrifice of the Church, is the verie reall bodie and bloud of our sauour Christ.

I will not trouble the reader with seeking any good meaning in these wordes which you father vpon Ambrose. For as Erasmus doth well note in the beginning of the thirde tome of the workes of Ambrose, wherein this Epistle is writtten: there is no cause why a man should thinke that Ambrose was the Author of anye of the Sermons, Orations, or Epistles conteyned in that tome. The wordes of Erasmus be these, *Tertius hic Tomus, exhibet orationes, Epistolas & conciones ad Populum breues, quas supposititias esse nihil ad dubito. Nihil enim in his Ambrosiana vena.* &c. Thus saith Erasmus to the Reader. This thirde tome, shall exhibit vnto thee, Orations, Epistles, and short Sermons made to the people, which I doubt not but they are falsely fathered vpon Ambrose, for in them there is no whit of Ambroses beyne. Doe you therefore conclude vpon them what you will for your purpose, it will haue no credite with wise men. But nowe let vs see what you haue founde in Chrysostome, in his Homily De Laude Dei. *Vere amini inquam vere amini.* &c. Here you leaue out these wordes *Cum omnes sumus participes.* What hereof we all are partakers. What you meane by this maye easily be coniectured, for these wordes

The three formes of Masses, sayned.

Against papistes. uate Masse. Ambr. li. 10. Epist. 85.

Erasmus his iudgement vpon the thirde tome of Ambrose.

Watson leaue out that should make against himselfe.

That

that

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that you haue left out, doe make manifestly for the distribution of the Sacrament, to as many as shall be present at the ministracion therof. But you might not suffer your hearers to vnderstand somuch of the vsage of the Church in Chrysostomes time: least they should thinke the Popes Church did wrong in maintayning the priuate Masse.

*In Epist. ad
hebr. homil. 17.*

*August ad
Bonifacium
Epist. 23.*

*Chrysost. ho-
mil. De En-
cenys.*

But what should you winne by these wordes, if they were euen so as you doe cite them? doth not the same Chrysostome, as I haue cyted his wordes before, playnly affirme, that they doe in that Sacrifice rather make a remembraunce of a Sacrifice, then a Sacrifice it selfe? And is it not a common thing among the fathers, to call the Sacraments by the names of those things wherof they be Sacraments? Your conclusion therefore cannot follow vpon these premisses.

Agayne, Chrysostome hath sayde (saye you) that the table is furnished with misteries. &c. And here also you leaue out those wordes that should giue light to the vnderstanding of Chrysostomes his meaning. These wordes I speake (saith Chrysostome) to those persons which doe leaue the communion and congregacion of Saintes: and are occupied in the conuenticles of bayne talke, euen at the verie houre of the terrible and iudgementall table. O thou man, what dost thou? didst thou not make a promise to the Priest which sayde, lift vp your mindes and hartes, and thou saydest, we haue them lifted vp to the Lorde? Art thou not ashamed and abashed? And euen the same houre, thou art founde a lyar. O good God. The table is furnished with misteries, and the Lambe of God is offered for thee, the Priest sorroweth for thee, the blood floweth from the table. The Seraphins are present, couering their faces with sixe winges, all the spirituall powers, doe with the Priest, praye for thee, the spirituall fyre commeth downe from heauen, the blood in the cup, is for thy purification, drabone out of the vndefiled side: and art thou not ashamed, abashed and confounded: neyther dost thou make God mercifull vnto thee?

Nowe (M. Watson) let vs see howe these wordes of Chrysostome maye seme to serue your purpose. Chrysostome hath to doe

doe with those men, that leauing the communion and congrega-
tion of holpe men, doe in the time of the ministratiō of the mi-
steries of our saluation, giue themselves to vayne tangeling: and
maye he not vse such figuratiue speeches, but his wordes must by
and by, be snatched, to maintaine the reall presence of Christ in
the Sacrament: If you will needes haue Chrysostome to vse no
figure in these wordes (the Lambe of God is offered for thee) then
let him vse no figure in the wordes that follow after immediatly.
The Priest sorroweth for thee, the spirituall blood floweth from
the holy table. And the Seraphins stande there couering their fa-
ces with fire winges. &c. Which thing if you will graunt: then
must euery Priest in his Masse, be sorrowfull for those that bab-
ble when he is at his Masse. And he must ouer-topple his cup,
that the spirituall blood may flowe of from the holy table. &c. And
the blood in the Chalice must be sucked out of the vndefiled side.

Watson doth
snatch a
worde for
his purpose.

It is much to be maruailed, that you (M. Watson) when you
did read this place, did not perceiue, what figure Chrysostome
vseth here. But it is to be thought, that you saw it well ynough,
but would not be knowne of it, for you knewe that your Auditory
would not charge you with the matter: And as for vs that were
then beyonde the Seas: you supposed that we should neuer come
to trie the matter with you by hande blowes, and therefore you
were the more bolde, to pick out a fewe wordes out of the midst of
Chrysostomes sayings, and applie them pretily to your purpose.
As though Chrysostome had ment by them to teach, that the re-
all and naturall body of Christ, is really and substantially offer-
red by the Priest in his Masse. Where as Chrysostomes mea-
ning was, to strike a reuerent feare into the mindes of his hea-
rers, and to moue them to haue their mindes and hartes lifted vp
to God: whilst the holy misteries of the body and blood of Christ,
should be in ministring and receyuing.

Chrysostomes
meaning.

And that this was his meaning it doth playnely appeare, in
his words in the same place, when he sayth. Didst thou not make
promise to the Priest, which sayde, lift vp your minds and harts:
and thou saydest, we haue them lifted vp to the Lord: And in the
verie same houre, thou art found a lyar.

C. iij.

But

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But you haue Saint Austen to take your part, both in his .ix. Booke of Confessions, and also of the sentences of Prosper. For he is full of such sayings (say you) but you tell vs not where, more then in these two places. I will desire the reader therefore, to thinke that this is but your bragge, till you bring forth more store of that you saye Austen hath in suche plentie. But let vs weigh these two places of Austen, & see how they maye serue your purpose against vs, and not against Austen himselfe in his other writings.

First, for answere to that which you cite out of the .ix. booke, and twelue Chapter of his Confessions: I referre the learned reader, to that which the same Austen wyrteth in the Chapter next folowing. And that such as haue not Saint Austens workes may see his wordes: I will here set them in wyrting, as they are

*August. li. 9.
Confess. ca. 13.*

Nam illa imminente die resolutionis suae, non cogitauit suum corpus sumptuose contegi, aut condiri aromatibus, aut monumentum electum concupiscit, aut curauit sepulchrum patrum. Non ista mandauit nobis: sed tantummodo memoriam sui ad altare tuum fieri desiderauit, cui nullius diei praeferens seruierat, unde sciret dispensari victimam sanctam, qua deletum est chirographum quod erat contrarium nobis, qua triumphatus est hostis computans delicta nostra, & querens quid obiciat, & nihil inueniens in illo in quo vincimus. Quis ei resundet innocentem sanguinem? Quis ei restituet precium quo nos cemit, ut nos auferat ei? Ad cuius precii nostri sacramentum: ligauit ancilla tua animam suam vinculo fidei. Saint Austen speaking of his mother Monica, sayth thus vnto God. When the day of hir resolution was at hande: she had no minde to haue hir body sumptuously buried, or to be embaulmed with spices, neyther did shee desire to haue a fine or gorgeous Tumb, or to be buried in hir Countrey. Shee gaue vs no charge concerning these matters, but hir only desire was, that she might be had in remembraunce at thine altar, wherunto shee had giuen hir selfe in seruice euery day continually, from which she knewe, that the holy flayne offering, whereby was blotted out the hande wyrting that was against vs, was distributed: whereby that enimie that numbeth our sinnes, and seeketh what he may obiect against vs, and findeth nothing in him in whome we ouercome: is triumphed ouer. Who shall poure out innocent blood to him agayne?

agayne: Who shall restore to him the price wherewith he bought vs, that he may take vs awaye from him: Unto the Sacrament of which price: thy handemayden did tie hir soule with the bond of fayth.

If you would haue weighed thys place well: you would not haue cyted the other for such purpose as you did. Yea, you would haue passed it ouer (I trowe) for it marreth a great part of your market. Saint Austen sayth here, that his mother knelewe, that the holy flayne sacrifice, was daylie distributed at the aultar. It is playne therefore by these wordes, that there was no priuate Masse then, but Communion, which thing maketh verie euill for your purpose. And in the later ende of those wordes, Saint Austen doth playnely declare, in what meaning he wrote those other wordes that you cite. For the thing that he spoke of before: he doth here cal *Precij nostri sacramentum*. The sacrament of our price.

Austen expounded by himselfe.

As touching the place of Austen, in his booke of the Sentences of Prosper: ye doe well to confesse that it was cited by Gratian. For it will be as harde for you to finde it in Saint Austens workes, as to finde burning fyre in the bottome of the Sea, yea, or to finde that meaning in any part of his workes. It is an Austen of Gratiens owne making that wrote those wordes, and not Austen the Bishop of Hippo. But yet if you had read y^e glosse of that text: you would not I thinke, haue made so great accompt of that place. For it sayth thus, *In tertia parte, quod coeleste sacramentum quod est in altari: improprie dicitur Corpus Christi, sicut Baptismus improprie dicitur fides*. In the third part, that the heavenly sacrament that is on the altare, is improperly called the body of Christ: even as baptisme is improperly called fayth. If this glosse doe not fight with the text: then doth not this place make so much for your purpose, as you would haue it to seme to make for it.

Watson will none of this glosse.

And bicause ye make mention of Prosper: let vs see what he sayth in his. 339. sentence taken out of Austen. *Qui discordat a Christo, nec carnem eius manducat, nec sanguinem bibit: etiam si tanta rei sacramentū, ad iudicium sua presumptionis, quotidie indifferenter accipiat.* He that agreeth not with Christ, doth neither eate his flesh, nor drinke his blood: although he doe daylie without regarde, re-

ceyue the sacrament of so great a thing, to the condemnation of his owne presumption.

In thys one sentence is ynough to satisfie, as many as would be satisfied of the opinion of Austen and Prosper. And that Austen is so farre of from being full of such sayings as you doe boast that he is: that he speaketh fully and plainly the contrarie of that which you holde, in moe places then one or two.

August. De
Ciuit. Dei.
lib. 21. ca. 25.

First he sayth thus. *Qui manducat meam carnem & bibit meum sanguinem, in me manet & ego in eo. Ostendit quid sit, non sacramentotenus, sed reuera corpus Christi manducare, & eius sanguinem bibere. Hoc est enim in Christo manere, ut in illo maneat & Christus. Sic enim hoc dixit, tanquam diceret. Qui non in me manet, & in quo ego non maneo: non se dicat, aut existimat, manducare corpus meum, aut bibere sanguinem meum, &c.* He that eateth my fleshe and drinketh my blood, doth dwell in me and I in him. He doth shewe what it is, not in sacrament onely, but in dede to eate the fleshe of Christ and drinke his blood. That is, so to dwell in Christ: that Christ maye dwell in him. For he spake those wordes, euen as though he should haue sayde thus. Let not that man that dwelleth not in me, nor hath me dwelling in him: thinke that he doth eate my bodye or drinke my blood, &c.

Idem. In. Iob.
Tract. 26.

And agayne vpon the same wordes he sayth. *Hoc est ergo manducare illam escam, & illum bibere potum: in Christo manere, & illum in se manentem habere. Ac per hoc, qui non manet in Christo, & in quo non manet Christus: proculdubio, nec manducat spiritaliter carnem eius, nec bibit eius sanguinem: licet carnaliter & visibiliter, premat dentibus, sacramentum corporis & sanguinis Christi. Sed magis tanta rei sacramentum, adiudicium sibi manducat & bibit. &c.* This is therefore to eate that meat and drinke that drinke: to dwell in Christ, and to haue Christ dwelling in him. And by this, he that dwelleth not in Christ, and in whom Christ dwelleth not: without doubt he doth neyther eate his fleshe nor drinke his blood, spirituallly: althorogh he doe fleshely and visibly cruse in his teeth, the sacrament of the body and blood of Christ: But he doth rather eate and drinke the Sacrament of so great a thing, to his owne condemnation.

Agayne he sayth. *Si enim sacramenta, quandam similitudinem*
eayum

sacrum rerum, quarum sacramenta sunt, non haberent: omnino sacramenta non essent. Ex hac autem similitudine: plerumq; etiam ipsarum rerum nomina accipiunt. Sicut ergo, secundum quendam modum, sacramentum corporis Christi, corpus Christi est: sacramentum sanguinis Christi, sanguis Christi est: ita sacramentum fidei, fides est. &c. For if the sacraments, had not a certaine similitude or lykenesse, of those things whereof they be Sacraments: they could not be Sacraments at all. And of this similitude, they doe for the most part, take the names of those things wherof they be sacraments. Euen as therefore, the sacrament of the body of Christ, is after a certaine manner the body of Christ, & the sacrament of his blood, is his blood: so the sacrament of fayth, is fayth, &c.

By these places, it is playne, that Saint Austen is not so full of such sayings as you cite out of his Confessions, &c: but rather that he is full of Sentences to the contrarie of that which you would confirme by his wordes.

whereof Austen is full.

Why should I tarie anye longer therefore, in answering this point, seing the auncient fathers bookes be full of good matter, against your doctrine? I conclude therefore, that as you vnderstande by substance: so is not Christ the substance of our sacrifice of the new Testament, neyther is that our sacrifice, that you doe boast so much of. But our sacrifice of the new Testament is, our fayth in Christ, and oure obedience to his worde (as I haue shewed before) and this sacrifice is acceptable in Christ, & therefore, and in that sense, Christ is the substance of our sacrifice, notwithstanding that he is not after your manner present in his sacrament. Neither is it any inconuenience, that we haue not any sacrifice, priuate to our selues and not common to all the faythfull that haue bene before vs, and shall be after vs. For we are all one Church, and saued by one sacrifice propitiatorie, which Christ offered once for all: and why should not one sacrifice of thanks to God, be generall to vs all: vnlesse you will haue, that euery age should haue a sacrifice by it selfe.

what the sacrifice of the newe Testament is.

And furthermore, seing a Sacrifice is an outwarde protestation of our inwarde faith and deuotion, if we christen

WATSON:
diuision, 10.

Cyprianus.
Sermo. De
Cena.

men now haue no sacrifice priuate vnto vs: then be we the most miserable men that euer were, being without anye kinde of religion. For take away our sacrifice, & take away our religion, as S. Cyprian confuting the carnall thoughts of the Capernaits, that thought they should haue eaten Christes fleshe eyther roasted or sod, and so should haue consumed it to nothing: wryteth thus. *Cum illius persona caro si in frustra partiretur non omni humano generi posset sufficere, qua semel consumpta videretur religio interisse, cui nequaquam ulterius victima superesset.* Seing that if the fleshe of his person were deuided into pieces, it coulde not suffice all mankinde to eate vpon, which flesh after it were once cleane waisted and consumed, our religion might likewise seme to perishe and be destroyed, which had no more any sacrifice remayning. Wherevpon I conclude, that if we haue not Christes body and bloud present in the sacrament for our externall sacrifice, wherby we may mitigate and please almightie God, and obteyne remission of sinne and spirituall grace and giftes: then should we be no better then the Turkes, seing all nations from the beginning of the worlde, both Gentils and Iewes haue had one kinde of outwarde Sacrifice, to declare and expresse their inward deuotion and religion, eyther to the true God of heauen, or to such as they fantasied or feyned to be Gods sauing onely the Turkes, (as *Petrus Cluniacensis* writeth) wherby it appeareth, that this sect that denieth and destroyeth the Masse, which is the Sacrifice of the Church, is verily the sect of Mahomet, preparing a waye for the Turke to ouer-runne all Christendome, as hee hath done a great piece alreadye.

For what coulde the Turke doe more against our faith, if he did ouercome vs, beside our thraldome & tyrannicall oppression, but as these men doe now to take awaye our sacraments & sacrifice, & to leaue vs nothing but the bare name of Christ, & if there be any good man, that hath true religion in his hart, to compell him to keepe it within him, that he shal not expresse it outwardly: and in very deepe diuers notable

table and godly wryters at this day, call this heresie against the sacrifice of the Church which Luther first began and most maintayned, by this name *Secla Mahumetica*, the sect of Mahomet.

As in your former reason speaking of the substance of the sacrifice of the Church you haue subtilly concluded, that we spoile the Church of Christ of his sacrifice, because we denie that Christ is really and substantially present in the sacrament of his bodye and blood : euen so you go about now to conclude as subtilly against vs, by the definitiō of a sacrifice. You reason after this manner. Seing a sacrifice is an outward protestation of our inward faith and deuotion, without which there is no religion : those that doe take away our sacrifice, doe take awaye our Religion. But these heretikes that doe denie and destroy the Masse, doe take away our sacrifice : Ergo, they spoyle vs of our Religion.

CROWLEY.

Saint Austen doth define a sacrifice something otherwise. He sayth thus. *Sacrificium ergo visibile, inuisibilis sacrificij sacramentum, id est, sacrum signum est.* A visible sacrifice therefore (sayth saint Austen) is a sacrament that is to say, an holpe signe of an inuisible sacrifice.

De Cinitate
Dei. lib. 10.
Cap. 5. & 6.

And agayne he sayth. *Quaecunq; igitur in ministerio tabernaculi siue templis multis modis leguntur diuinitus esse praecepta: ad dilectionem Dei & proximi referuntur.* In his enim duobus praeceptis, ut scriptum est, tota lex pendet & Prophetia. All those things therefore, sayth he, that in the ministerie of the tabernacle or temple, are read to be commaunded of God, after many sortes concerning sacrifices : are referred to signifie the loue of God and our neyghbour. For in these two commaundements, as it is wrytten, the whole law and Prophetes doe depend.

And in the same place he sayth. *Proinde, verum sacrificium est, omne opus quod agitur, ut sancta societate inhaereamus Deo: relatum scilicet ad illud finem boni, quo veraciter beati esse possimus.* Vnde, & ipsa misericordia qua homini subuenitur, si propter Deum non fit, non est sacrificium. Wherefore (sayth saint Austen) the right sacrifice is, euery worke that is wrought, to the ende that we may with an holy so-

f. ij.

cietie

cietie cleaue vnto God: being referred to that ende of goodnesse, whereby we maye be blessed in deede. Wherefore, euen that mercie that is shewed in succouring of a man, is no sacrifice, except it be done for Gods cause.

No Masse
said for hier,
may be a sa-
crifice.

These wordes of Saint Austen, doe make your definition scarce sufficient, and the conclusion of your Argument nothing good. By your definition, euery such outward protestation of our inwarde sayth and deuotion, as is made in the Masse, maye be a sacrifice: and so euery Masse that is sayd or song by a Priest, may be a sacrifice. But by saint Austens definition, no Masse that is not sayd with relation to that ende of goodnesse, whereby we may be happye in deede, is a true sacrifice: Ergo saint Austen and you conclude not both one thing. Yea by these wordes of saint Austen it is playne, that none of those Masses that be sayde in respect of hire or rewarde (as the most part of Masses be) may be accounted for sacrifices.

Cap. 5.

The Church
is offered in
hir owne ob-
lation.

But graunt that all Priestes were Aungels, and would say their Masses being moued therunto by deuotion only: yet would not S. Austen allowe their Masses for the sacrifice of the Church. For he sayth in the afozenamed booke. *Quoniam illud quod ab hominibus appellatur sacrificium, signum est veri sacrificij.* That thing that men doe call a sacrifice, is the signe of the true sacrifice. And that he meaneth this of that which you doe call the Masse: is manifest by his wordes in the later ende of the first Chapter of that booke, where he sayth thus. *Hoc est sacrificium christianorum, multi vnum corpus sumus in Christo: quod etiam sacramento altaris fidelibus noto, frequentat Ecclesia, ubi ei demonstratur, quod in ea oblatione quam offert, ipsa offertur.* This (sayth Saint Austen, speaking of the offering vp of our selues a sacrifice to God) is the sacrifice of the Christians, we being many, are one body in Christ: which the congregation also doth frequent in the sacrament of the Altare, which is not vnknoyne to the saythfull: Where it is playnely shewed vnto hir, that the hir selfe is in that oblation offered.

The meaning of this maner of speche that saint Austen vseth here: was well knowne among Christians in his dayes. But in later times it hath growne out of knowledge, and therefore we had

had neede nowe to saye something of it : least you and your sort should begin to triumph ouer vs, and saye, that nowe we haue found a sacrament of the altare, which some of vs haue denied to be. I my selfe haue denied, and doe still denie, that there is anye such sacrament of the altare, as the Popes Church doth at thys daye frequent and vse, wherein the Priest alone doth make a sacrifice for the quick and dead : but that there is suche a sacrament of the altare, as saint Austen speaketh of here, that is, wherein Christians doe offer vp themselves to God, a sacrifice of thanksgyuing, and doe exercise the workes of mercy towards them that stande in neede ; and therefore called it in the Graeke tongue Eucharistia and Agape, thanksgyuing, and loue : I neyther haue done, nor doe denie.

The Sacrament of the Altare.

And bicause the fathers knewe, that this sacrifice could not be acceptable to God, except it were offered vpon Christ, their Altare : they called the sacrament, whereby they vled chiefly to shewe themselves to be nothing else but a sacrifice to be offered to God, the sacrament of the altare, meaning by that altare Christ, wherebpon they offered themselves a sacrifice acceptable vnto God. But suche a sacrament as the Papistes doe hang ouer their altare, and suche an altare as they vse to saye Masse vpon : we knowe not of, neyther did the fathers knowe anye suche. And this may suffice for the disprooue of your definition of a sacrifice.

Nowe something must be sayde, concerning that place of Cyprian which you cite. In deede saint Cyprian doth in such words as you cite, reprove the grosse opinion of the Capernaites : who supposed that our Sauour had spoken of the outward and fleshly eating of that body of his, which was present in their sight. And therefore he sayth, *Cum illius personæ caro &c.* as you haue cited.

But here (M. Watson) I must tell you, that you deale not saythfully in cyting of the words of this father. For in the words next folowing, he sayth thus. *Sed in cogitationibus huiusmodi, caro & sanguis non prodest quicquam. &c.* But in such maner of thoughts (sayth Cyprian) fleshe and bloud doe not helpe any thing at all. For as the master himselfe hath declared : these wordes are spelt and lyfe, neyther doth the fleshly sense, enter in vnto the vnderstanding.

Cyprian.
Sermone.
De Cana.

The first Sermon

derstanding of so great a deepenesse, except there come faith ther-
vnto. The breade is meate, the blood is lyfe, the fleshe is sub-
stance, the body is the Church. A body, because of the agreeing
of the members in one: bread, because of the congruence of the
nourishment. Blood, because of the working of lynclynesse.
Fleshe, because of the propertie of the humane nature, that he hath
taken vpon him. Christ doth sometime call this sacrament his
owne bodie, sometime his fleshe and blood, sometimes bread, a
portion of euerlasting life, whereof he hath according to these vi-
sible thinges, giuen part to the corporall nature. This common
foode being chaunged into fleshe and blood, doth procure lyfe and
encreasing vnto bodies, and therefore, the weakenesse of oure
faith, being holpen by the accustomed effect of thinges, is by a sen-
sible argument taught, that the effect of eternall lyfe is in the vi-
sible sacramentes; and that we are made one with Christ, not so
much by a bodily passing into him, as by a spirituall.

And agayne, in the same Sermon, he sayth. *Esus igitur carnis
huius, quedam auiditas est, & quoddam desiderium manendi in ipso. &c.*
The eating therefore of this fleshe, is a certaine grādincle and
desire to dwell in him, whereby we doe so presse and melt in our
selues the sweetenesse of loue: that the taste of loue that is poured
into vs, may cleaue in the roose of our mouth and bowels, ente-
ring into and making moyst all the corners, both of our soules
and body. Drinking and eating, doe appertayne both to one reco-
ning. And as the bodily substance is nourished by them, and li-
ueth and contynueth in health: so the lyfe of the spirite is nour-
shed with thys foode, that doth properly belong thereto. And loke
what foode is to the fleshe: the same is sayth to the soule. Loke
what thing meate is to the body: the same is the worde to the spi-
rite, with more excellent power performing euerlastingly, the
thing that fleshely nourishments doe worke temporally and final-
ly. Hitherto Cyprian.

If it had pleased you, to haue weighed all these wordes of
Cyprian: I thinke you could not for shame, haue wrested his
former wordes, to such purpose as you doe, concluding that if we
haue not Christs body and blood in the sacrament for our eter-
nall

nall sacrifice, whereby we may mitigate. &c. then we should be no better then Turkes. &c.

S. Cyprian himselfe, doth in these words that I haue cited out of the same Sermon: expound his meaning in the former wordes cyted by you, to be farre other, then that which you gather and conclude vpon them.

In daede, if the Capernaits had deuoured the body of Christ, and none could haue bene saued, but such as had bene partakers of the same with them: a very small number should haue bene saued by him. And when that number had bene dead: his religion must needes haue bene at an ende, for they should haue had no more sacrifice for sinne, for as much as he which should be the alone sacrifice for sinne, had bene by them eaten vp and consumed.

When saint Cyprian therfore, had thus spoken of the grosse opinion of the Capernaits: he doth immediatly adde these words. *Sed in cogitationibus. &c.* But in such maner of cogitations: fleshe and bloud doe profite nothing at all. For as the maister himselfe hath taught: these wordes are spirite and lyfe. &c. And agayne, afterward he sayth, *Esus igitur carnis huius. &c.* The eating of this fleshe therfore, is a certaine greedinesse and desire, to abide or dwell in him. &c.

It is manifest therfore, that saint Cyprian ment not to teach, that vnlesse the body of Christ, be really and substantially present in the sacrament, the Church can haue no sacrifice, and so consequently no religion: but his meaning was to teache, that it was not a fleshely: but a spirituall eating that he spake of. And that by faith, the Church hath Christ her euerlasting sacrifice for sinne, not offered by the massing Priests euerye daye: but offered by himselfe once for all, and yet still present with God as all things (both past and to come) are. For with God there is neyther time past, nor to come: but all present.

Other sacrifice to mitigate or please God: the Church neyther hath nor needeth anye. For Christ hath by that one sacrifice once offered, made perfitte as manye as be made holpe, that is, as many as be sanctified by the holy spirite of adoption.

And where as you compare vs to the Turkes, as hauing no
C. J. peculiar

Hebr. 10.

The first Sermon

Watson be-
lyeth Clu-
niacensis.

Petrus Clu-
niacensis.

Cluniacensis
a corrupter
of scripture.

Coloss. 1.

peculier sacrifice to offer : I must tell you, that you do helpe your friend Cluniacensis, whose testimonie you vse to proue the Turkes and vs to be one sect. His wordes be these. *Nam cum sint his nostris diebus, quatuor in mundo precipua diuersitates sectarum, hoc est christianorum, Iudaorum Saracenorum, & Paganorum : si Christiani non sacrificant, iam nullus in mundo sacrificat. Iudei enim more suo. &c.* For where as at thys day (sayth Cluniacensis) there be in the worlde foure chiefe diuersities of sects : that is, Christians, Jewes, Saracens and Paganes : if the Christians doe not sacrifice, there is none in the worlde that doth sacrifice. For the Jewes, according to their maner, beholding all thinges with Dre eyes, and lyke Asses bearing the burdens of Gods lawe, without taking anye fruite thereof : doe sacrifice in no place, bicause they saye, that Ierusalem alone is the place where God must be honoured and worshipped in sacrifices. &c. And afterwarde speaking of the Paganes, he sayth. *Et cum flendi homines, ignominiosius alijs a Diabolo, his & multis modis nobis ignotis deludantur : sacrificia tamen, nec Creatori, nec creatura exhibent. Sed quod innatus error docuit, absq; omnium sacrificiorum notitia custodiunt.* Where as these men, meete to be by wayled, are of the Deuill, by these and many meanes that we knowe not deluded more shamefully then other : yet doe they not giue any sacrifice, eyther to the Creator, or to the creature. But beyng without the knowledge of all sacrifices : they doe obserue that thing, which naturall error hath taught them.

Here it is manifest, that your Cluniacensis, sayth not that the Turkes onely are without sacrifice : for the Paganes & Turkes, are (euen by his playne wordes) two seuerall sectes, and farre ynough a sunder.

But what thoughe Cluniacensis, and you did agree in all poyntes : Are you of such credit, that nought that you say maye be denied : A more manifest wrestler and corrupter of manifest scriptures, then Cluniacensis was : did neuer set Pen to Paper, except your selfe (W. Watson.)

He is not ashamed to saye thus, grounding his wordes vpon Saint Paule to the Colossians. *Vbi est secundum Apostolum, ministerium, quod absconditum fuit a seculis. &c.* Where is, according to the

the saying of the Apostle, the ministerie that hath bene hid since the beginning of generacions, and is now opened to his saintes, vnto whome God would make knowne the riches of the glorie of this sacrament among the Gentiles, which sacrament is Christ, the hope of glorie: Where saint Paule hath sayde *Mysterium*, the misterie or hid secret: Cluniacensis sayth *Ministerium*, y ministerie. And where Paule sayth *Quid est Christus*: Cluniacensis sayth, *Quid est Christus*, which sacrament is Christ. For immediatly before he had sayde *Sacramentum*, in place of *Mysterium*: The sacrament, in place of the misterie. And all this is to make men beleue that saint Paule wytyng to the Colossians, had taught them, that the sacrament of Christes body, is Christ himselte.

Much such matter is manifest in your Cluniacensis. I esteeme his authoritie therefore, euen as I esteeme yourres. And so I doe esteeme those notable wyters, which at this daye doe terme our Religion by the name of Mahumets sect. For whatsoever they or you say or wyte: we are well able to proue that we hold, the true and catholike sayth, which was taught by the Apostles and Prophets, Iesus Christ being the foundation thereof. With the Prophets we beleue the promise of God concerning the sending of his sonne in the similitude of sinfull fleshe, that in the fleshe he might satisfie for the sinnes of all his elected and chosen children. And with the Apostles we beleue that he is come, and hath by one sacrifice once offered, satisfied for al their sinnes that be of that number. And that there remayneth no more sacrifice for sinne. And that the Church of Christ is bound continually to offer vnto God, a sacrifice of thanks, for this so great and free redemption, by the sacrifice of his owne onely begotten sonne. And that this sacrifice of thanks, is our obedience in walking in those good woorkes that God hath prepared for vs to walke in. This is not to prepare a way for the Turkes to overunne all, as you say it is. But this is to be at defiance, both with Turke and Pope.

Hebr. 10.

But for the auoyding of these absurdities, and for suche causes as I shal God wylling declare hereafter, I presuppose this foundation of christes body, to be really present in the
G. ij. blessed

WATSON.
diuision. II.

The first Sermon

blesſed ſacrament, to be ſtedfaſtly beleeued of vs all, vpon the which I builde all that remayneth now to be ſayde. Which foundation although it hath bene vndermined of many men and many wayes, & therefore requireth a full and perſite treatiſe to be made of it alone: yet as I intende not to occupie all this time in that, ſo I maye not well ſo ſlenderly leaue it, that hath bene ſo much and often aſſaulted, but ſhall declare the ſumme of that moueth me to continue ſtill in that truth I was borne in, to keepe ſtill that fayth I was baptiſed in and put on Chriſt, which fayth ſeing it is vniuerſall, if I ſhould leaue it, I ſhould forſake Chriſt, and be an heretike, not folowing that forme of doctrine I receyued of my fathers, and they of theirs from the beginning, but choſing my ſelfe a newe waye and newe mayſters that pleaſe me, being ſo condemned by mine owne conſcience and iudgement, which is the very propertie and definition of an heretike.

CROWLEY,

The obſurdities ye ſpeake of, we haue ſomething touched already. The other cauſes that moue you, we minde by Gods help to ſaye ſomewhat to, when you ſhall declare them. But in the meane while, let vs ſee the ſumme of that which moueth you to continue ſtill in that fayth you were baptiſed in. &c.

WATSON,
Diuiſion. 12.

There be three things that holde mee in this faith: the manifeſt and plaine ſcripture, the vniſorme aucthorities of holy men, and the conſent of the vniuerſall Church. Theſe three be the argumentes, that a chriſten man may ſtick vnto, and neuer be deceaued, ſpecially if they be knit and ioyned together, concerning one matter but if they be ſeperate, then ſome of them be but weake ſtaffes to leane vnto. As for example the ſcripture without the conſent of the church is a weapon as meete for an heretike, as for a catholike, for *Arius*, *Neforius*, and ſuch other Heretikes did alledge the ſcripture for their opinions, as the catholikes did, but their alledging was but the abuſing of the letter, which

The first Sermon

45

is indifferent to good and euill, and deprauing of the true sense, which is onely knowne by the tradition and consent of the catholike church: so that the one without the other is not a direction, but a seduction to a simple man, bicause the very scripture in deede, is not the bare letter, as it lyeth to be taken of euery man, but the true sense, as it is deliuered by the vniuersall consent of christes church.

Lykewise the writings and sayings of the fathers, if they be but the minde of one man without the consent of other, were he neuer so well learned and vertuous, otherwise yet his wrytings I say in that point be not a confirmation for an ignoraunt man to holde him in the truth, but a temptation to seduce him, and pull him from the truth.

The consent of the Church is alwayes a sure staffe, the verie pillar of truth, whether it bee in things expressed in the letter of the scripture, or in things deliuered vnto vs by tradition of the Apostles. He that holdeth him by this staffe can not fall in faith, but stande in truth.

The three staves that you saye you leane vnto, are very good CROWLEY,
staves, & such as a man may be bold to trust vnto, & especially (as you haue wel said) when they be knit and ioyned together, concerning one matter. But if they be seuered: then some of them be but weake staves to leane vnto. Hitherto you haue said very wel. But when amongst these three staves, you make the consent of the Church onely to be the sure staffe, and the scriptures and sayings of learned and godly fathers, without the consent of the Church, to be but a seduction or tentation to seduce the simple and ignoraunt man: me thinketh you shewe your selfe to beasty blinde. Where was this sure staffe of yours, when all the Apostles were so farre from the hope of the resurrection of their maister: that they could not beleue the report of them that had sene him after he was risen againe? Had this consent of theirs in vnbeliefe bene a sure staffe, for men to leane vnto? And was the prophetic of Dauid, at that time a seduction or tentation, to seduce a simple ignoraunt man, bicause it was not ioyned with the consent of the Church?

C. iij.

Did

Marc. 16.

Psal. 16.

Act. 2.

Iohn. 5.

Act. 11.

Act. 17.

Did Christ go about to seduce the Jewes : when hee had them search the scriptures : When all the Apostles had consented, that none should go in vnto the heathen, to preache the Gospell vnto them, and Christ had sayde, go and teache all Nations : where was then the sure staffe to leane to : What staffe was it, that the worshipfull of Berrhæa leaned vnto, when they had heard Paule preach there : Was it the consent of the Church : No, saint Luke sayth, *Scrutabimur scripturas*. They searched the scriptures. What was then the sure staffe to leane to.

De Trinitat.
libr. 3.

Saint Austen woulde haue no credite, further then his wordes might be confirmed, by Scripture and sounde reason. His wordes are these. *Noli meis literis quasi scripturis canonicis insuadere, sed in illis & quod non credebas cum inueneris incunctanter credere in istis autem quod certum non habebas, nisi certum intellexeris, noli summittere credere.* Be thou not bound to my wytyngs, as to the canonicall scriptures : but in the scriptures, beleue without feare, whatsoeuer thou shalt finde therein, which thou didst not beleue before : But in my wytyngs, doe not firmly beleue, that which thou wast not sure of before : vnlesse thou mayst certainly vnderstand it. Doe not correct my wytyngs by thine owne opinion or contention : but by that thou readest in holpe Scripture, or vnsayken reason. &c.

Contr. Petili-
ani. Epist.
Cap. 12.

Agayne, the same Austen sayth. *Nemo mihi dicat, O quid dixit Donatus ? Aut quid dixit Parmenianus ? aut Pontius ? aut quilibet illorum. Quia, ne Catholicis Episcopis consentiendum est, sicubi forte falluntur, ut contra canonicas scripturas aliquid sentiant.* Let no man say vnto me, Oh, what hath Donatus saide : Or, what hath Parmenian sayde : Or Pontius : Or any of those men : For we maye not consent to the Catholike Bishops, if they be at any time deceyued, so that they holde anye thing contrarie to the canonicall Scriptures. Here it is manifest, that saint Austen supposed the scriptures to be the sure staffe that we should stay vpon. And the consent of the Bishops or other learned men, to be but a weake stay, and such as no man maye trust to, when it is seuered from the other : contrarie to the opinion that you holde (M. Watson.) And yet more playnely the same saint Augustine sayth in another

The first Sermon

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ther place. *Cedamus igitur, & consentiamus auctoritati scripturae sanctae.* Libr. De Peccatae ne scit falli, nec fallere. Let vs therefore consent to the authority of the holy scripture: which can neither be deceiued nor deceiue. *Remissi.*

Gerſon alſo ſayth thus. *Dicto auctoris, auctoritate, canonica munito: Cap. 22. plus quam declarationi Papae credendum est.* We muſt giue more credite to the ſaying of an Authoꝝ, & is confirmed with the authority of the canonick ſcripture: then to the declaration of the Pope himſelfe. And agayne he ſayth. *In sacris litteris excellenter erudito, atq; auctoritatem catholicam proferenti: plus est credendum quam generali concilio.* More credite is to be giuen to a man that is excellently learned in the holy ſcriptures, and bringeth forth a catholike authority: then to the generall counſell.

Gerſon againſt maſter watſon.

All this conſidered, I thinke it better to leane to the ſtaffe of the ſcripture, with Auſten, Gerſon, and other auncient fathers: then with you and ſuch as you are, to truſt to that broken ſtaffe, that maye and often times hath deceyued, ſuch as haue ſtayed themſelues thereon.

I doe reuerence the wrytings and ſayings of Fathers, ſo doe Chryſoſt. in the conſent of the Church: but the worde of God aboue both: *Galat. 3.* and neither of both, without it. For as Chryſoſtome ſaith, *Paulus verò, etiam Angelis & caelo descendentibus, praeponit scripturas: idq; valde congruenter. Siquidem Angeli, quamlibet magni: tamen serui sunt ac ministri. Caterum omnes scripturae, non à seruis, sed ab vniuersorum Domino Deo venerunt ad nos.* Paule doth preferre the ſcriptures befoꝝe the Aungels that come downe from heauen: and that verie orderly: For although the Aungels be great: yet are they ſeruaunts and miniſters. But all the ſcriptures are comen vnto vs: from him that is Loꝝde and God of all creatures.

I allowe therefore, all your three ſtaues, and I lyke them all well, ſo long as they be faſt tyed together. But if you doe once pluck them in ſunder, then I am well pleaſed, that you take to your ſelfe the two latter, and leaue me the firſt to ſtay vpon.

Now concerning this matter of the preſence: I am able by Gods helpe to ſhewe all theſe three thinges, ioyned and knit together ſo, that we can not be deceyued in this point,

WATSON.
diuſion. 13.

G. iiii.

except

except we will deceaue our selues as many wilfully doe.

Math. 26.

The scripture by playne and manifest words, against the which hell gates shall neuer preuayle, doth testifie and confirme our fayth in many places, but specially in the wordes of our sauiour Christ himselve in his last supper, saying to his Disciples: Take, eate this is my bodye, which is giuen for you. This is my bloud of the newe Testament, which is shed for many, and for you in remission of sinnes: which most plaine scriptures many haue gone about to delude, & to reduce them to a base vnderstanding by figuratiue speeches, contending these words. This is my body. This is my bloud to be spoken figuratiuely, and not as the words purport: bicause otherlike sayinges in the scripture be taken figuratiuely, as these: I am the waye, I am the dore. The stone is Christ and such other, wherein they haue declared their deuilshe and detestable sophistrie to their owne damnation and the subuersion of a great many other.

They professe themselues to be learned men, but who heard euer tell of any such kinde of learning, as to prooue one singuler by an other, as if one should reason thus: Thomas is an honest man, ergo Iohn is an honest man: The Swan is whyte, ergo the Crow is white.

Which arguments be like this: I am the waye, is a figuratiue speeche, ergo likewise. This is my body, is a figuratiue speech. With such fond folies & sophismes is the truth assaulted against all good learning, and the rules of all true reasoning. God open their eyes to see, and followe his heauenly wisedome.

CROWLEY.

For the matter of the presence of Christ in the sacrament: you haue manifest Scripture, as you saye, this is my body, this is my bloud. &c. Which Scriptures some haue gone about to delude with sonde folies and sophismes, such as it please th your selfe to frame. I am sure you did neuer reade in any of their writings that you speake of, any argument so framed as you haue set forth in your Sermon. We doe know that one more particuler cannot

cannot be proued by another. And therefore we vse not to conclude, as you would make your Auditoꝛie beleue that we doe. We say that the scripture hath many such speeches, as this is my bodye, and this is my blood, which are not proper speeches, but figuratiue: wherefore it is not of necessitie required, that this is my bodye, and this is my blood, should be taken for proper speeches. But if the circumstances be such, that by them, the speache can not be proper, but figuratiue: then is there no cause why, we maye not vnderstande these places by the figure, as well as the other. I will therefore consider your circumstances, and then shape you a further aunswere.

The circumstances must giue the vnderstanding.

But if we will consider the circumstances of the text, who was the speaker, for what intent, what time, and such other: it shall plainly appeere that the literall sense, as the wordes purport, is the true sense, that the holy Ghost did principally intend. As for example. First it appeareth euidently, the speaker to be Iesus Christ our Lord, Gods sonne equall and omnipotent God with the father, and that these hys wordes be not wordes of a bare narration and teaching, but wordes whereby a sacrament is instituted. And for that reason we must consider that it is otherwise with Christ, then with vs, for in man the worde is true, when the thing is true, whereof it is spoken: In God the thing is true when the worde is spoken of the thing. Mans worde declareth the thing to be as it is before, Gods worde maketh the thing to be, as it was not before.

WATSON.
diuision. 14.

In man the truth of his worde dependeth of the truth of the thing. Contrarie in God the truth of the thing dependeth vpon the speaking of the worde, as the psalme sayth: *Ipsē dixit & facta sunt*. He spake the worde, and the things were made. And this thing the Deuill knewe well ynough, being sure that if Iesus were Christ and God, hee could with his worde both create newe thinges, and also chaunge the nature and substaunce of any thing: and therefore sayde vnto him tempting him, whether he was Gods

Psalm. 148.

Math. 4.

H. j.

sonne

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sonne or no : if thou be Gods sonne speake the worde , that these stones maye be made bread. Whereby we maye learne that although in mans speeche it is not true to saye , these stones be bread : yet if God should say so , it should be true the inferior nature of creatures gyuing place to the omnipotent power of God the Creator.

Libr. 4. ca. 34.

After which sort Ireneus reasoneth against those heretikes, that denied Iesus Christ to be Gods sonne, vsing that most constantly beleueed truth of the sacrament , that we holde nowe grounded vpon Christes wordes , for an argument to conuince Iesus the speaker to bee Gods sonne . His words be these. *Quomodo autem constabit eis cum panem in quo gratia acta sunt corpus esse domini sui, & calicem sanguinis eius si non ipsum fabricatoris mundi filium dicant?* Howe shall it bee certaine vnto them , that that bread vpon which thanks are giuen (that is to say the Eucharisticall bread) is the body of their Lord, and the Cup of his bloud , if they say not that he is the son of him that made the worlde ? as though he should reason thus : These words which Iesus spake of the blessed bread, saying : This is my body. This is the Cup of my bloud, be eyther true or false. If the speaker of them be pure man and not God as they saye , then can they not be true : for mans worde chaungeth not the nature of things, as it is here. But if the wordes be true , as they certainly beleue , then the speaker of them must needes be Gods sonne, of infinite power, able to make the things to be as he sayth they be. And also in his. 57. Chapter the same fourth booke , he maketh the lyke argument in these words . *Quomodo iuste Dominus si alterius patris existit huius conditionis quæ est secundum nos, accipiens panem suum corpus constebatur, & temperamentum calicis, sui sanguinem confirmauit.* If our Lorde be a pure man, that nature and condition that wee be of , the sonne of an other father then God : Howe did he iustly and truely taking bread into his hande, confesse and saye it to be his body, and confirme that mixture of wine and water, that was in the Chalice , to be his owne bloud ?

Ireneus lib. 4.
Cap. 57.

By

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By these two places of Ireneus that lyued within 150. yeares of Christ, we are taught not to flie to our figures of Grammer to make these wordes of Christ true, which in dedde we must needes doe, or else say they be false, if Christ the speaker be but onely man and not God, but we bee taught by him to beleue them to be most true, and for that reason to beleue also, that Christ the speaker is Gods son, by whose almightie power the things be chaunged & made as he speaketh so that we may iustly, after the minde of Ireneus and dyuers other olde Authors, which were long to rehearse now, conceaue this opinion of these men, that say these wordes of Christ cannot be true, except they be vnderstanded by a figuratiue speeche: that they cyther beleue not themselues that Christ is Gods sonne, or else giue occasion to other to reuiue that olde damnable Heresey of Arius that denied Christs Godhead, the experience whereof we haue had of late dayes, of some that from Sacrametaries by necessarie consequence of that Heresey, became Arianes.

The first circumstance that you consider: is the speaker of CROWLEY, these wordes. I am contented to beginne with the same. And also to agree with you vpon the equalitie of Christ with his heauenly father in all pointes, touching his diuine nature: wherefore, if you conceyue such an opinion of me as you speake of, because I say that these wordes. This is my body, is a figuratiue speeche: you conceyue a wrong opinion. And I am sure, I may safely say as much, for all those that you speake of.

But now let vs see, howe honestly you haue behaued your selfe: in applying the words of Ireneus to your purpose. He saith *Libr. 4. ca. 34.* thus. *Quomodo autem constabit &c.* First I must tell you, that euen as in the place that you did before cite out of Ireneus, you picked out a peece for your purpose, and left that which might make the Writers meaning playne: so you haue done here also. For in the same Chapter, not twentie lynes before those wordes that you cite: Ireneus sayth thus. *Igitur, non sacrificia sanctificant hominem, non enim indiget sacrificio Deus: sed conscientia eius*

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cuius qui offert sanctificat sacrificium, pura existens, & praeferat acceptare Deum, quasi ab amico. The sacrifices doe not make the man that doth offer them, holpe (for God hath no neede of Sacrifice) but the conscience of him that offereth, being pure: doth make the sacrifice holpe, and causeth God to take it in good part, as at the hande of a friend.

And agayne he sayth. *Oportet enim nos oblationem Deo facere.* &c. We must needes make an oblation to God: and be found thankfull to God our maker in all things. In pure iudgement, in faith without Hypocrisie, in firme hope, in seruent loue, offering vp the first frutes of those thinges which are his creatures. And the Church only may offer this pure oblation to hir maker, offering vnto him, some part of his creature, with thankesgyuing vnto him. But the Iewes doe not now offer, for their handes be full of blood: for they haue not receyued the worde, whereby offering is made to God. No more doe all the Synagogs of heretikes. And other which saye that there is another father, besides him that is the maker: doe therefore when they offer to him, those thinges that be of the same creation that we are: declare thereby, that he is desirous of that which is not his owne, and coueteth after those thinges that appertayne to other. And such as doe saye, that the thinges which are of the same creation with vs, be made by defect and ignorance and suffering: doe when they offer the frutes of ignorance and of suffering and defect, sinne against their father, reuiling him rather then giuing him thanks.

After these wordes, doe those wordes followe that you haue cited for your purpose. *Quomodo autem constabit eis.* &c. How shall it be certaine vnto them, that, that bread, wherein thanks are giuen, is the body of their Lorde, and the Cup of his blood, if they say not that he is the sonne of him that is the maker of the world? Thus farre go the wordes that you cite. And where as you shut vp the matter with an interrogation, as though there were the whole of that which the Author doth there wyte of this matter: in as many Copies as I haue seene, the poynt there is but a comma, and the sentence continued with these wordes, *id est, verbum eius, per quod lignum fructificat.* &c. That is, his wordes, whereby the

the tree is made fruitfull, & the Fountaynes to flowe, that groweth first the blade, then the eare, and then the full corne in the eare? And agayne, how doe they saye that the fleshe which is nourished with the body and bloud of the Lorde, doth come into corruption, and not receyue lyfe? Therefore eyther let them chaunge their minde, or abstayne from offering the things that are spoken of before. As for our iudgement, it is agreeable to the Euchariste or thankesgyuing: and on the contrarie part, the Euchariste, doth confirme our sentence or iudgement. For we doe offer vnto him the things that are his, and doe agreeably preach the communion and vnitie of the fleshe and the spirite. For euen as the breade which is of the earth, taking the name of God, is not now common breade, but the Eucharist (or sacrament of thankesgyuing) consisting of two things, one earthly and another heauenly: so our bodies also, being made partakers of the Euchariste, are not now corruptible, for as much as they haue the hope of the resurrection. &c.

And agayne in the ende of the Chapter he sayth. *Sic & idio nos quoq; offerre vult munus ad altare frequenter sine intermissione. Est ergo altare in calis. &c.* His will is also, that in such sort and therefore, we should oftentimes and continually offer a gift at the aultar: The aultar therefore is in heauen. For thither are all our prayers and oblations directed: and our temple, euen as Iohn sayth in his reuelations: And the Temple of God and tabernacle was set open.

If you had weighed all these wordes of Ireneus together, being written in the same Chapter with those that you cite in your Sermon: I suppose you would not haue thought his wordes so mate for your purpose. The sacrifice (sayth he) is sanctified by the pure conscience of the offerer. We must be founde thankfull to our maker in all things: in pure iudgement, in vnfeigned sayth, in stedfast hope, and in seruent loue, offering to him the first fruits of those things that be his creatures. And the Church onely may offer this oblation. The breade which is of the earth receyuing the name of God, is not now common breade: but the Eucharist, consisting of two things the one earthly, and the other heauenly. He

W. H.

Wyll

Watson did not weighe Ireneus wordes.

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we will haue vs to offer a gift vpon the aultar continually wythout ceasing. The aultar therefore is in heauen.

How doe these wordes agree with the reall presence of Christ in the sacrament? And howe can these wordes suffer your Masse to be accompted the sacrifice of the Church? The whole purpose of Ireneus in that Chapter, is to shewe, that the workes of loue proceeding from an vnspayed sayth, and a pure conscience: are that sacrifice that God regardeth. And in the vse of the sacrament which he calleth the Eucharist or thankesgiuing: this sacrifice so acceptable to God, is not onely taught by sensible signes, but also exercised. And the aultar whereon this sacrifice is offered, is Christ, which is in heauen.

Against
whome Ire-
neus did
write.

The wordes that you cite, were by Ireneus spoken against such as affirmed that God is not the maker of those creatures that we haue the vse of. Which affirmation if it were true: then Christ being the sonne of God (whome those men denied to be the maker of the worlde) had no power, to institute the sacrament of his body & bloud in any of those creatures: for he should not then haue bene Lord ouer them.

As touching the names, body and bloud giuen to this sacrament, the reason thereof is declared before. Your reasons therefore that you make in Ireneus name, are not worth a Loole.

To the same ende tendeth the other place, which you cite out of the .57. Chapter of the same booke. Wherefore, those two places of Ireneus, who liued within .150. yerres after Christ, doe teach you to vse the figure called Metaphora or translation, in the vnderstanding of these wordes. This is my body, and this is my bloud: notwithstanding that Christ the speaker is both God and man, and euen he of whom Dauid spake, when he sayde *Ipsc dixit & facta sunt*. He spake the worde and the things were made. For he spake not those wordes as one that would by them creat a new, or alter and chaunge the substaunce of that which he had before created: but his purpose was to institute a sacrament or visible signe of the exceeding great mercie that he should shortly shewe, in giuing his body and bloud, for the redemption of the sinnes of the worlde, and of that wonderfull misterie of ioyning the sayth
full

Psalm. 148.

Christs purpose in speaking & wordes of his last supper.

full together into the felowship of members of one body, and of the same to him their head. These wordes of Christ therefore are true in his meaning, notwithstanding ought that you can saye: and yet to be vnderstanded by the figure, and not as the wordes doe purport. And yet are we that saye so: farre ynough from the Arians heresie.

The second circumstance I spake of, was to consider to what purpose and intent Christ spake those wordes, and I sayde they were wordes not of a bare narration, teaching some doctrine, but the wordes of the institution of a sacrament of the new Testament. And then it followeth, that if they be the forme of a sacrament as they be in dede: then must they needes be that instrument wherby Gods almightie power assisting the due ministration of his Priest, worketh that grace inwardly, that the words purport outwardly. For so it is in all other sacraments. In Baptisme, these wordes, *Ego Baptizo te*, I baptise thee, and so forth, like as outwardly to the eares, of the hearer they signifie a washing, so almightie God assisting the due pronouncing of them, doth inwardly woorke the grace of washing the soule of him, to whome the wordes be spoken, if their be no stop or impediment of his partie.

WATSON,
diuision. 15.

And lykewise in penance as the wordes of the Priest saying: *Ego absolue te ab omnibus peccatis tuis in nomine Patris, et filij, & spiritus sancti*. I absolue thee from al thy sinnes in the name of the father, and the sonne, and the holy Ghost, doe signifie forgiuenesse, so God doth inwardly forgiue, if the partie be truely penitent.

Lykewise in marriage that knot the man knitteth with the woman in taking hir to his wyfe, and she him to hir husband, God also inwardly doth knit the same, which man can not loose: and so foorth of all other sacraments.

Nowe to oure purpose: The grace which is included in these wordes, this is my body, this is my bloud, is not only accidentall grace as in the other, but the body of Christ

The first Sermon

Bernar.
Sermone
De Cœna.

to be our sacrament, which is the substance of grace, the Author, Fountayne, & Well of all grace, as S. Bernard sayth. *Dicitur Eucharistia per excellentiã. In hoc enim Sacramẽto non solum qualibet gratia, sed ille à quo est omnis gratia sumitur.* This sacrament is called *Eucharistia*, for some excellencie aboue all other, for in this sacrament is receyued not onely any other grace, but he of whome proceedeth all grace.

Emesenus.
Oratione De
corp. & san-
guine Christi.

Then it followeth, that where as the grace of this sacrament, which the wordes purport to the outward eares of all men, is the essentiall grace of Christes body and blood to be there present, it followeth, I saye that Christ by these wordes, as by a conuenient instrument, worketh inwardly, in that he gaue to his Disciples the reall presence of his owne body and blood, as *Eusebius Emesenus* sayth: *Fide estimandi non specie, nec exterioris censenda est visu, sed interioris hominis affectu.* To be esteemed by fayth, and not by the outward forme, and not to be iudged by the sight of the outward man, but by the affection of the inward man.

CROWLEY,

First you considered the person of him that spake these words. This is my body: and now you consider his intent in speaking. His purpose was not (saye you) by these words to shewe what the thing was that he spake of: but to vse the words as an instrument whereby the inward thing signified by the outward wordes is wrought. And to make this your opinion playne: you vse the wordes in Baptisme, in Penance, and the contract in marriage, for examples.

Surely (M. Watson) this must needs appære a straunge manner of doctrine, when it shall be waighed by them that doe consider what the vse of wordes is, and what the almightie power of God is. Learned men haue alwayes taught, that the vse of wordes is to teach the hearers: and that they be instruments serving onely to that vse. None but Sorcerers wyll say that wordes are instrumentes to worke wonders with. In dedde, the Poete speaking of magicall verses, sayth thus. *Carmina vel celo, possunt deducere lunam.* Verses are of such force that they are able to bring the

The first Sermon

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the Poone done from heauē. But we finde not in the holy scripture, or in any Catholike Wryter, that wordes haue any other vse, then to teache.

Peraduenture you will saye, that the Prophet Dauid will take your part, bicause he sayth. *Verbo Domini cali firmati sunt: & spiritu oris eius omnis exercitus eorum.* By the worde of the Lorde were the heauens establiſhed, and all the armie thereof by the breath of his mouth. But saint Austen, and as many as I haue ſene, & doe write vpon that Psalmie, doe with one voyce affirme, that the Prophet doth not there meane of ſuch a formed worde as you doe here, neyther of the breath that iſſueth out at the mouth in the vttering of ſuch wordes: but of the ſonne of God and the holy Ghoſt. So that his wordes are this much to ſay. In the ſonne and the holy Ghoſt: hath the Lorde, which is but one diuine power, eſtabliſhed the heauens, &c.

Pſalm. 33.

The power of God is ſuch, that at his worde, beck, or twinkle of his eye: he is able to doe what he will doe. According to the wordes of the ſame prophet in another Psalmie. *Deus noſter in calo, omnia quacunq; voluit fecit in calo & in terra.* Our God is in heauen, loke what he would doe, that hath he done, both in heauen and in earth.

Pſal. 114.

I conclude therefore, that it is the power of God, that worketh all in all. And that the worde formed is no instrument to worke by, otherwiſe then in teaching. And therefore, your examples be euill fauouredly applied.

As for your Bernarde and your Emilenus, I neede not much to eſteeme, ſith (as it maye ſeeme) they be Doctors of your owne making: and therfore I can not blame them, though they ſpeake as you would haue them ſpeake. But it ſhould haue bene much more for your honeſty, being father of y^e act when they proceeded: to haue inſtructed them ſo before hand, that they might haue bene able to ſpeake congrue latine. I know not by what rule of Grammer, this can be iuſtified to be congrue latine. *Fide eſtimandi non ſpecie, nec exterioris hominis cenſenda eſt viſu.* &c. Neyther doe I know by what figure it may be erculed.

But though your Emilenus had wrytten as good latine as

A. j.

euier

Chronico.
Hieronymi.

euer did Cicero : yet could I not much regarde his iudgemēt, for that I finde that he was *Signifer arianae factionis*, the standard bearer of the Arian faction. Or if you haue any other Emisenus to shewe : I suppose he will be founde (when you shall shewe him) such one as Bishop Iewell proueth Aylster Hardyngs Amphilocheus to be.

Your Bernardus also : must be such another. For that Bernardus that was Claræuallensis Abbas, was of another minde as it appeereth in his Sermon *In cana Domini*. His words be these. *Vt enim de vsualibus sumamus exemplum : datur annulus absolutè propter anulum, & nulla est significatio : datur ad inuestiendum de hereditate aliqua, & signum est : ita ut iam dicere possit qui accipit : Annulus non ualet quicquam, sed hereditas est quam querebam.* In hunc itaq; modum appropinquans passioni Dominus de gratia sua inuestire curauit suos, ut inuisibilis gratia, signo aliquo visibili præstaretur. Ad hæc instituta sunt omnia sacramenta, ad hæc Eucharistia participatio &c. That we may take an example from among those things that be vsuall : a King is deliuered as a King without condition, and it hath no signification. And the same is giuen to inuest in some enheritaunce, and so it is a signe : so that the partic that receyueth it, may now saye : The King, is a thing of no value : but the inheritance is the thing that I sought. After this sort the Lorde therefore drawing nere vnto his passion, did of his owne free mercy, prouide to inuest those that appertayned vnto him, that the inuisible grace, might by some visible signe be set forth and shewed. For this purpose were all sacraments instituted. The participation of the Eucharist, was instituted for this purpose, and so was the washing of feete. To conclude, Baptisme, which is the beginning of all sacraments, was instituted for this purpose, wherein we are planted together to the similitude or lykenesse of his death : wherefore, the three folde dipping, doth beare the figure of the three dayes space that must now be celebrated.

This matter is farre disagreeing to that which you cite out of your Bernarde. I conclude therefore that your Bernarde, is not the right Bernarde : but a counterfait of your owne making. Such a one as your Emisenus is. And therefore his Sermons are

Watson hath
a Bernard of
his owne.

are

The first Sermon

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are printed by themselves with this note before them: *Proculdubio, non a nostro Bernardo editi fuerunt.* Without doubt, they were neuer of our Bernards setting out.

Thirdly, we maye consider, that these wordes, be the performace of a former promise, where Christ (as it is written in the sixt Chapter of S. Iohn) promised to giue vs the same fleshe to eate, that he would giue to the death, for the lyfe of the worlde saying. *Panis quem ego dabo, caro mea est, quam ego dabo pro mundi vita.* The bread which I shall giue vnto you, is my fleshe, which I shall giue for the lyfe of the world.

WATSON.
diuision. 16

Iohn. 6.

Which promise, we neuer read, that Christ (which is the very truth & can not lye) did euer at any time performe, but in his last supper, when he gaue his bodye and bloud to his Disciples: and to promise his fleshe, and to giue bare bread and not his fleshe, is no performing, but a breaking of his promise, and a deluding of them to whome he made the promise. For as for the interpretation, which some men make of Christes words, that he will giue his fleshe to vs to be eaten spiritually by faith: is but a vaine and fained glose for that text.

And although Christ doe so giue it to be eaten by faith: yet we maye not exclude one truth by another truth as Sophisters doe. For Christ gaue his fleshe to vs to be eaten spiritually by fayth, euer from the beginning of the worlde, and also at that present, when he spake thole words, so that it were a veye vaine thing for Christ, to promise to giue a thing which he euer before, and also at that present, and euer after continually doth giue.

But it was neuer so taken of any good auncient author which all with one consent doe expounde this text of saint Iohn, of the giuing of his fleshe in his last supper vnder the forme of breade, and therefore Cirillus wryteth, that oure sauour Christ did not expounde and make plaine the manner of the mistery, & the performace of this his promise, to them that asked the vnfaythfull question, Howe, with-

Cirillus in
Iohn. li. 4.
Capit. 14.

I. ij.

out

The first Sermon

out sayth, but to his Disciples that beleueed him and asked no such question of him, he declared the manner of it in his last supper.

Wherefore we maye well conclude vpon this circumstance that Christs flesh is verily present in the sacrament to be giuen vnto vs, bicause he promised before, that he would giue vs the same fleshe for our foode, that he would giue on the crosse for our redemption.

CROWLEY.

The thirde circumstance (you saye) that you consider, is a promise that our Saviour made when he sayde, the bread that I shall giue is my fleshe. &c. If I did not knowe your blindnesse, and shamelesnesse, in fathering vpon the auncient Writers, such matter as they neuer ment to vtter in their Wrytings: I coulde not wonder ynough at your beastly boldnesse, which driueth you to saye, that all the good auncient Writers doe with one consent, expound the wordes of saint Iohn as you doe.

But after this great boast, you giue vs a taste of your small roste (as the common saying is) and you make Cyrillus to speake after your fantasie, in this sort. Our Saviour Christ did not expounde. &c. But that the reader may see, how saythfully you deale with Cyrillus in this point: I will let him see the wordes as they be written in the place that you note in the margent. His wordes be these.

Misericors certe & miris Christus est: ut à rebus ipsis videre licet. Non enim aspere ad crudelitatem eorum respondit, nec ullo modo contendit: sed viuificantem huius mysterij cognitionem, iterum atq; iterum, in mentibus eorum imprimere studebat. Et quomodo quidem carnem suam dabit ad manducandum non docet: quia intelligere illi non potuerunt. Quam magna verò bona, si cum fide manducabunt adipiscantur, id iterum atq; iterum aperit, ut aeternae desiderio vitae, ad fidem compellantur, per quam etiam, doceri facilius poterint. Sic enim Esaias dixit: Si enim inquit, non credideritis: nec intelligetis. Oportebat igitur fidei primum radices in animo iacere: deinde illa querere, quae homini querenda sunt. Illi verò antequam crederent, importunè querebant. Hac igitur de causa Dominus, quomodo id fieri possit, non enodauit, sed fide id querendum hortatur: sic credentibus discipulis.

Esay. 7.

discipulis, fragmenta panis dedit, dicens: Accipite & manducate hoc est corpus meum. Calicem etiam similiter circumtulit dicens. Bibite ex hoc omnes, hic est Calix sanguinis mei, qui pro multis effundetur in remissionem peccatorum. Per spicis, quia sine fide querentibus mysterij modum nequaquam explanauit: credentibus autem, etiam non querentibus exposuit. Undoubtedly (sayth Cyrill) Christ is mercifull and mylde: as a man maye perceyue euen by the verie things themselves. For he did not shape a sharpe aunswere to their cruelty, neyther doth he by any meanes contend: but he doth indeuor more then once, to print in their myndes the quickning knowledge of this mysterie. But after what maner, he will giue his owne fleshe to be eaten, he doth not declare: bicause they could not vnderstande it. But howe great good things they shall obtayne, if they shall with faith eate it: he doth oftentimes declare, that by the desire of eternall lyfe, they might be compelled to embrace faith, by the meane wherof, they might the more easily be taught. For thus hath E say sayde. If ye will not beleue: ye shall not vnderstande. It behooued therefore, first to cast the rootes of faith in the minde: and afterwarde to seeke those things that man should seeke. But those men did before they beleued, out of season seeke for those things. For this cause therfore, the Worde did not declare, how that thing might be done: but he doth encourage them to seeke it by faith. In lyke maner vnto his Disciples which beleued: he gaue the peeces of bread saying, take and eate, this is my bodye. The cup also he did in like maner beare about saying: drinke ye all of this, this is the Cup of my blond, which shall be shed for many, for the remission of sinnes. Thou seest that he opened not the maner of the mysterie, to them that sought it without faith: but to such as beleued, he did expound it, before they asked any question.

Nowe let the indifferent Reader iudge howe faithfully you haue handled the wordes of Cyrill, and so he may haue the lesse cause to credite you in your large affirmation, wherein you saye, that all the good auncient Writers doe with one consent, expound this place of Iohn as you doe. Whereas, when your store shall be sought: there shall not one that lyued within 600. yeres after Christ, be founde of your minde in thys point.

A.ij.

W.ber.

Watsons
store is but
small.

The first Sermon

The mean-
ing of
Christ in the
6. of Iohn.

Wherefore, we may well conclude, that Christes fleshe is not in the sacrament in such sort as ye teach: and that Christ ment not by those wordes that you cite out of Iohn, to promise, that he would giue his bodye in such sort to be eaten, as ye haue affirmed that he did. But that he ment to teache, that he himselfe is that heavenly fode that the father giueth for the lyfe of the world, and that he would giue them none other fode from heauen but onely that which at the time appointed, he would yelde by for the lyfe of the worlde. And that not to be eaten after a fleshy sort, but after such a spirituall sort, as the fathers that lyued afore he was incarnated, had and did eate it. Your exposition of saint Iohns wordes therefore, is but a bayne and fained glosse for that text.

WATSON.
Diuision, 17

The time also is to be considered, that he spake these wordes the night before hee suffered death, at which time, and the next day after, he ended and fulfilled al figures, saying on the crosse, *Consummatus est*. All figures and shadowes be ended and expired, which was no time then, to institute and begin new figures. Is it lykely or probable, that our sauour Christ then entring into his Agony, and beginning his passion, accustomed commonly before to teach his Disciples in playne wordes, without Parables or figuratiue speeches: would then so lightly behaue himselfe, as to delude his chosen and entirely beloued Disciples, in calling those things his bodye that is giuen for them, and his bloud that is shed for them, which were neither his body nor his bloud, but bare bread and wyne? Or is there any religion in oure christen fayth, in nicknaming thinges, or calling them otherwise, then they be?

If any man thinke himselfe able to aunswere that, because Christ sayde he was a Vine, he was a dore, being neither Vine nor dore: that man seemeth to mee not substantially to way the wordes and speeches of scripture.

For let him consider thorowout all the scripture wher-soeuer he shall finde, that Christ, spake any thing of himselfe by wordes of our common speche (for the Godhead and

The first Sermon

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and the properties of the Godhead be ineffable, and cannot be expressed to our capacitie, but by wordes and names of wordly and naturall things here among vs.) He shall alwaies finde that Christ was a better and more singular thing then the worde did properly signifie, that was attribute vnto him, and to make this matter more playne by examples.

Where Christ sayde, I am the waye, he ment not, that he was the way that leadeth to the Citie, or to some other place but that he was a more excellent waye: A way that leadeth to the father, to heauen, to euerlasting lyfe.

When he sayde, he was the dore, he ment not, that he was the dore of the sheepfold here in earth, but a farre better dore, the dore of the Church, the spirituall sheepfold, by the which dore whosoever entereth, shall be saved.

Iohn. 10.

Also calling himselfe a Vine, he ment that he was the spirituall Vine, whereof all christen men be braunches, and better then such a Vine as groweth in the fieldes.

Iohn. 15.

And lykewise by that he calleth himselfe the light, we vnderstand, that he was not the sensible light of this world but the heauenly light that neither by course is changed, nor by shadowe is darkened.

So that it maye be obserued for a rule, when Christ doth attribute the name of any sensible creature to himselfe, euer the vnderstanding exceedeth and excelleth the worde in dignitie.

And if this be true in all kinde of teaching and doctrine shall we nowe in the highe mysteries and sacraments of God come from the Hall to the Kitchin, from the better to the worst: that where Christ sayth. This is my bodye, we shall vnderstande it is bread a worse thing, then his body. This is my bloud, that is to say, wine a worse thing then his bloud. This be fond and false gloses, neyther true, nor lykely, nor yet tolerable.

Wherefore leauing out a great many other circumstaunces, that would serue verie well, to set forth the truth of this doctrine, I shall conclude thus, seing saint Mathewe

Math. 26.

L. iiij.

sayth

Mat. 14.

Luc. 22.

1. Cor. 11.

Iohn. 9.

sayth in plaine termes, it is my body, it is my blood : Saint Marke sayth it is my body : Saint Luke sayth it is my body : Saint Paule sayth it is my bodye : Saint Iohn sayth it is my fleshe, shall we nowe fiftene hundreth yeare after them, handle the matter so finely, and waye the scripture so substantially, that we shall affirme the contradictory to be the true sense, saying this is not my body, this is not my blood, but a figure and a signe of my bodye and blood? These euident scriptures moue me to continue still stedfast in that sayth I was borne in, and not to be moued with vaine words and reasons without probabilitie, against all rule and forme of true reasoning.

CROWLEY.

Watsons voluntarie
graunt.

I would not haue thought, that any man could haue bene able by Arguments to haue perswaded you to graunt so much, as you haue here graunted, of your owne voluntary and willing accord. That is, that all figures and shadowes are ended and expired, and that it was no time for Christ, at that time to institute newe figures. I trust you will nowe be an enemye to all those figures and shadowes, that the Pope hath brought into the Church of Christ. But me thinketh I heare you say, that you meane only to affirme that the time wherein Christ spake these words, this is my body, was the time not meete, for the institution of figures and shadowes. Well. If we shall haue occasion hereafter, to charge you with these words: we will vige them with such force, that so slender an answer shall not serue you.

But in the meane while you dalley with those figurative speeches that are vled in the scriptures. I am the way, I am the doore, I am the Wine, I am the lyght. A generall rule may be (say you) obserued: that when Christ speaketh of himselfe by the name of any creature, there must be a better thing vnderstande, then the thing is, that such a name doth properly signifie. And therefore we must in the matter of the sacrament, vnderstand a better and more excellent thing, then is Bread and Wine.

We thinketh (M. Watson) you might haue spared all this labour. For none of vs hath or doth denie, that when Christ speaketh

heth of himselfe, and gyueth himselfe the name of any creature : we must vnderstande a better thing, then is properly signified by that name. But what maketh this for your purpose : It seemeth to me, that eyther you your selfe haue forgotten your Logick : or else when you did set forth your Sermon in print, you thought that the worlde would neuer turne so, that any Logition might be bolde in open wryting to controule your subtile sophistrie.

When I was Logitioner in Orford : I learned, that in every Cathegoricall proposition, there be *Tres termini. Subiectum, predicatum, & Copula*. Solue the Subiectum, is that, whereof affirmation or negation is made : and Predicatum is that, which is affirmed or denied. And Copula is the verbe Substantiue, that in construction standeth betwixt them.

You must not be offended with me, for that I talke with you of things so farre vnder the profession of a Doctor of Diuinitie : for surely you seeme to me to haue forgotten all, seing you shame not to saye, that Christ speaketh here of himselfe, as in the other places that you cite for example. I am the Vine, and this is my body : haue both one Subiectum, by your sophistrie. If Christ had sayde I am bread, as in the first of Iohn he sayde, I am that bread which came downe from heauen : then your rule would haue serued. But sith he sayth, this is my body : it is manifest, that he speaketh of the bread and sayth that it is his body.

Mathew, Marke, Luke, Iohn, and Paule, be no more on your side then they be on oures. But rather their playne words doe proue, that you for your reasoning without probabilitie, and contrarie to the rule of all true reasoning, are mete to be promoted out of the Hall into the Kitchin, or rather from the Diuinitie Schoole to the Logick lecture. For they all with one consent say, that our sauour Christ spake not of himselfe, but of the bread affirming it to be his body and his flesh. Which we doe not denie, affirming the contradictorie (as you say that we doe) but we doe most constauntly affirme that to be true which Christ both spake and ment. What is, that in the sacrament, \hat{y} bread is his body, and the wine his blood. But you and your sort do denie his words to be true, & do affirme the contradictorie : for you say there is neither bread nor wine remayning in the sacrament. So that when Christ

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Ephesi. 5.

August. serm.
ad Infantes.

August. ad
Adimantum
Cap. 12.

tooke bread in his hande, and speaking of the bread sayde, this is my body: the bread was not his body (by your doctrine) but his body was there vnder the accidents of bread, and the substaunce of the bread (as some of you saye) turned into the body of Christ: or as some other teache, the substaunce of the bread being conueighed away: the substaunce of Christs body commeth in place vnder the accidents of that bread that was there. These be fond and false gloses, neyther true nor lykely, nor yet tollerable. But if you and your sort doe not beleue, and therefore can not vnderstande, how Christs body and blood can be in the sacrament, but lesse the substaunce of bread and wine be done awaye, and will therefore aske the vnfaithfull question, howe: then I must tell you, that euen as all true Christians are the members of Christ, of his flesh and of his bones: so is the sacrament (receiued of such) his verie body and his blood mysticallie. But for your really, substantially, and corporally: we can no skill of, because we finde them not in the holy Scriptures, neyther yet in the auncient Orthodox Fathers.

Saint Austen in his Sermon *Ad infantes*, cited by saint Beda, sayth thus. *Si ergo vos estis corpus Christi & membra, mysterium vestrum in mensa Domini positum est, mysterium Domini accipitis, ad id quod estis, amen, respondetis.* If you therefore, be the bodye and members of Christ: the mysterie of you, is set vpon the Lordes table, yee receiue the mysterie of the Lord, you answere Amen, to that which you your selues are.

Agayne, the same saint Austen, wryting against Adimantus: sayth thus. *Non dubitauit Dominus dicere, hoc est corpus meum, cum signum daret corporis sui.* The Lord did not doubt to say, this is my body: when he gaue the signe of his body. A signe it could not be, if it were not a thing that might signifie.

It is manifest therefore, both by the expresse wordes of the Scripture, and also by the iudgement of saint Austen: that the thing that our sauour spake of, when he sayde this is my bodye: was bread. And because he had appointed it to be a sacrament of his bodye: he gaue it the name of that thing that it was a sacrament of. And sacramentally, or mysticallie, it was his body and blood

bloud that he spake of.

Moreover the nature of a sacrament doth moue me verie much to beleuee still, as I doe. For where as euery sacrament of the newe Testament is a visible forme of an inuisible grace, as saint Augustine sayth, it can not be a sacramēt of the newe Testament, except it haue a promise of some, such grace to be giuen, to the worthy receyuer, as is signified by the outward forme of the sacrament. As in baptisme the water, which is the outwarde forme signifieth the grace of saluation and remission of sinnes, which grace is both giuen to the worthy receyuer, and is also promised in scripture to be giuen, by the mouth of Christ saying: *Qui crediderit & baptizatus fuerit, saluus erit*: He that beleeueth and is baptised, shall be sauēd.

Mar. 16.

Euen so the outward element of this sacrament, which is bread & wine, doth signifie the grace of the vnitie of Christs mysticall bodye, that lyke as one bread is made of manye graynes, one wine is pressed out of many Grapes: so one mysticall body of Christ is compact and vnited of the multitude of all Christen people, as saint Cyprian sayth.

Nowe if our sacrament be bread and wine, as they say then shal they finde the promise of this grace, or of some other in the Scriptures made to the receyuer of bread and wine. And if there be no promise in all the scriptures made to the receyuing of bread and wine, then be they no sacraments: But if they will looke in the sixt Chapter of saint Iohn, they shall finde this grace of the mysticall vnitie promised, not to the receauing of breade and wine, but to the worthy receauing of Christes body & bloud: where Christ sayeth, he that eateth my fleshe, and drinketh my bloud, he abydeth in me, and I in him, and so is ioyned and incorporate into one mysticall body with him.

Cypri. li. 2.
Epist. 6.

Iohn. 6.

Our sacrament therefore that hath the promise annexed vnto it, is not bread and wine be they neuer so much appointed to signifie heauenly things (as they say) but the very

K. ij.

body.

body and bloud of oure Lorde Iesus Christ, the bread that came from heauen.

CROWLEY,

It is sayde, that there was once one so malicious, that when he perceyued, that asking for himselfe what he would, he should receyue it, but yet vpon such condition, that another whome he hated, should receyue double so much of the same: he being desirous to doe the greatest mischief he could to the other, asked that one of his owne eyes might be put out, for then he knewe that the other should lose both his.

This mans malice was but little in comparison of yours (M^r. Watson) for to haue one of your neyghbores eyes put out: you will not stick to put out both your owne eyes your selfe. You tell vs that saint Austen sayth (but you tell vs not where) that every sacrament of the newe testament, is a visibler forme of an inuisible grace. And that it can not be a sacrament of the newe testament, except it haue a promise of some such grace to be giuen to the worthy receyuer, as is signified by the outwarde forme of the Sacrament, &c.

Watson hath
lost five of
the Popes
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ments.

By this you haue at one blowe stricken of from the number of your holy fathers sacraments, no more but five. For where will you finde in all the Scripture: that eyther confirmation, order, matrimonie, penance, or extreme unction, are such sacraments as you speake of? Or that they or anye of them, haue anye such grace promised to the worthy receyuer of them?

Well. Thus you haue dispossessed your selfe of five sacraments, in hope to spoile vs of one. But let vs see whether we canot keepe our two sacraments still, and so disappoint you of your purpose. Baptisme you doe graunt vs, for you say water is y^e visibler or outwarde forme, and doth signifie the grace of saluation, and remission of sinnes. Which grace is not only giuen to the worthy receyuer: but also promised by Christes owne mouth, when he sayth. *Qui crediderit. &c.* He that will beleue and be baptised: shall be saued. But fearing least you should marre all: you leaue out the wordes that folowe. *Qui verò non crediderit: condemnabitur.* But he that will not beleue shall be damned. And here is now the grace

grace of saluation and forgiveness of sinnes, that is promised to the outward baptising or washing in water: Take away beliefe, and there is no forgiveness of sinnes at all. So not though you be baptised in water a thousand times. Beliefe must goe before, and baptising in water must follow after, as a seale or confirmation of the sayth. And whosoever doth believe, will surely be baptised: according to the institution of him in whome he doth believe. And such as doe believe that the promise of forgiveness of sinnes through Christ, doth apperteyne to them and to their seede: will not faile to begge baptism for their children also, that when they shall come to the yeeres of discretion, they may be put in remembrance that they were dedicated to God, and that therefore they ought to lead a godly lyfe, as it becommeth such to doe. And so many among these, as shall be founde worthy, that is to saye, elected in Christ before the beginning of the worlde: shall surely be saved, as our Saviour Christ hath promised. But such among them as were not elected in Christ from the beginning, shall not be saved: although they doe believe after a sort, as Iudas and Simon Magus did, and be baptised too. For onely Gods elect, are effectually baptised, and doe effectually believe.

The cause why children be baptised.

Baptisme therefore, is a visible or outward signe of an invisible grace, which grace is by the promise of Christ, so annexed to the outward ministracion of the visible element water: that in Gods elect it neuer faileth, but is ever more effectual. But in the other that are not elected: it is effectual in preaching lyuely the invisible grace, that is by Christ, but it can not make them partakers of that grace, because they be not worthy of it. That is, they be not elected in Christ: which election alone, is it that maketh men worthy.

Election in Christ maketh men worthy forgiuenesse of sinnes.

Thus haue we one sacrament with your consent (P. Watson) now let vs see whether we can keepe another also, maugre your beard. But first let vs trie if there be not some contradiction in your wordes. First you say, that the outward element in this sacrament, is bread and wine, and that it doth signifie the grace of the unitie of Christs mysticall body. &c. And this you confirme by the testimonie of saint Cyprian. And afterwarde you saye, that

Cypri. li. 2. Epist. 6.

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our sacrament that hath the promise annexed vnto it : is not bread and wine, but the very body and blood of our Lord Iesus Christ, the bread that came from heauen. Nowe, if yea and naye, may be contrarie : then is there contradiction in your words. But to the matter. There is no promise of grace, made in the scripture, to the worthy receyuer of bread and wine : Wherefore, it is manifest, that bread and wine can be no sacrament. The same reason might be made against that which you haue saide of baptism. For as I haue declared before : there is no promise of grace made in the scriptures, to the washing in water alone : but the promise is made to the beleuer, which beleuing, will be baptised. Those therefore that did put to that part of the definition of a sacrament, did not minde thereby to shewe the difference betwene the sacraments of the olde and new Testament : but to signifie, that without faith in the promise made in Christ, it should not auayle to receyue any sacrament. Faith therefore is it, that hath the promise of grace annexed vnto it.

You haue sayde, that if we would looke in the sixt Chapter of saint Iohns Gospell, we should finde, that the promise of the mysticall vnitie that is amongst christians, is not made to the receyuing of bread & wine : but to the worthy receyuing of Christs body and blood. We haue looked there, and haue found it euen so. And we haue founde also, that the worthy receyuing of the body and blood of Christ : is the receyuing of it in faith. For Christ sayth there : *Amen amen dico vobis, qui credit in me, habet vitam eternam. He that beleueth in me, hath euerlasting lyfe. And againe. Sicut misit me viuens Pater, & ego vivo propter patrem : & qui manducet me, & ipse viuat propter me. Euen as the lyuing father hath sent me, and I doe lyue through the father : so he that eateth me, the same shall also liue by the meanes of me.*

Tractatu. 26.

S. Austen expounding this first Chapter of S. Iohns Gospell sayth thus. *Daturus ergo Dominus Spiritum sanctum, dixit se panem qui de celo descendit, hortans ut credamus in eum credere enim in eum, hoc est manducare panem viuum.* When the Lorde therefore would giue the holpe Ghost, he called himselfe the bread that came downe from heauen, exhorting vs to beleue in him. For, to beleue in him, is to

to eate the lpying bread. And in the same treatise, speaking of the visibible sacrament : he sayth thus. *Nam & nos hodie accepimus visibilem cibum : sed aliud est sacramentum, aliud est virtus sacramenti.* For we also, haue this day receiued visibible fode : but the sacrament is one thing, and the vertue and strength of the sacrament, is another thing. And againe. *Hic est ergo panis qui de cælo descendit : ut si quis manducauerit ex ipso, non moriatur. Sed quod pertinet ad vim sacramenti, non quod pertinet ad visibile sacramentum. Qui manducat intus, non foris: Qui manducat in corde, non qui premit dente.* This is therefore the bread that came downe from heauen: that if any man should eate thereof, the same might not die. But yet that which appertayneth to the vertue and force of the sacrament : not that which belongeth to the visibible sacrament. He that eateth within, not without. He that eateth in his hart : not he that crusheth it with his teeth. And agayne he sayth. *Hoc est ergo manducare illam escam, & illum bibere potum : in Christo manere, & illum manentem in se habere. Ac per hoc qui non manet in Christo, & in quo non manet Christus : proculdubio, nec manducat spiritaliter carnem eius, nec bibit eius sanguinem, licet carnaliter & visibiliter premit dentibus, sacramentū corporis & sanguinis Christi: sed magis tanta rei sacramentum, ad iudicium sibi manducat & bibit.* This is therefore to eate that meate and to drinke that drinke: for a man to dwell in Christ, and to haue Christ dwelling in him. And by this meanes, he that dwelleth not in Christ, and in whome Christ dwelleth not : without doubt, he doth neyther eate his flesh nor drinke his bloud spirituallly : although he doe fleshly and visibly crulhe with his teeth, the sacrament of the body and bloud of Christ, but he doth rather eate and drinke the sacrament of so great a thing, to his owne condemnation.

Here appæreth playnely the iudgement of saint Austen, concerning the outwarde and visibible sacrament : and also touching the inward thing, signified by the outward signe. The outwarde signe is bread and wine : and the thing signified, is the body and bloud of Christ. Of the first, may such be partakers as shall perishe, bicause they be not elected in Christ : but of the other can none be partaker, but such as shall be saued and can not perishe, bicause they be elected in Christ, before þ beginning of the world.

The first Sermon

And therefore saint Austen sayth afterwarde. *Res verò ipsa cibus & sacramentum est: omni homini ad vitam, nulli ad exitium, quicumque eius particeps fuerit.* The thing it selfe whereof it is a sacrament, is life vnto euery man that shall be partaker thereof, whosoever he be, and destruction to none.

Onely Gods
elect haue
comoditie by
Christs sa-
craments.

The promise therefore, can not be made, to the receiuer of the outward and visible sacrament, who receyueth nothing but the visible and outward element: but the promise is made to the worthy receyuer, that is to the elected and chosen of God, who receyueth both the outward and visible element, and the inward vertue that is signified thereby. And it is vnto him life, because he dwelleth in Christ, and hath Christ dwelling in him. Yea he eateth Christ daylie by faith, notwithstanding that he be sometime for a long season holden, from the vse of the outward and visible sacraments. For God hath not so tyed his grace to the outward sacraments: that he can not saue without them.

To conclude this matter, I would wishe you (M. Watson) to looke once againe in the first Chapter of saint Iohns Gospell that you would haue vs to looke in. You shall finde therein (not many words after the promise that you doe so greatly vrgē) these open and playne wordes. *Amen amen dico vobis, nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem non habebitis vitam in vobis.* Verily, verily, I saue vnto you, except ye eate the fleshe of the sonne of man, and drinke his bloud: you shall not haue lyfe in you. When you haue read and weighed this place: let vs haue your iudgement, whether our sauour Christ spake there, of the receyuing of your sacrament, which you saue is not bread and wine, or of that maner of eating that I haue spoken of before. If he spake of your maner of eating, then can none haue eternall lyfe: but such onely as doe receyue it so. And then what awayeth the promise made to the washing in water, which you saue is pronounced by Christs owne mouth: for notwithstanding they be so baptised: yet if they die before they can be communicants, they perishe, notwithstanding the promise made to them that be baptised.

By watsons
doctrine, no
Infants can
be saued.

It shall be best for you and vs both therefore, to saue with
saint

Saint Austen. *Hunc itaq; cibum & potum societatem vult intelligi corporis & membrorum suorum, quod est sancta Ecclesia in predestinatis & In Iohā. vocatis, & iustificatis, & glorificatis sanctis, & fidelibus suis. His wyl tract. 26.*
 is, that this meat and drinke should be vnderstanded to be the societie or felowship of his body and members, which is the holpe Church, which consisteth of his predestinated, called, iustified, and glorified saints and faithfull oues. To these is the promise of grace made and confirmed by sacraments. These beleeuing the promise doe worthily receyue the sacraments. And these, being preuented by death, before they can come to the vse of the outward and visible sacraments: shall haue lyfe everlasting, bicause they are elected in Christ before the beginning of creatures.

Luther, and such as be of his sect, as taking his dreames WATSON.
 for the ground of their fayth: were much pressed with this diuision. 19
 argument, deduced of the propertie of the sacrament: and sawe playnely that it could not be a sacrament of the newe Testament, except it had a promise annexed to the worthy vsing of it. And yet for all that, he would not condescend to say as the Church sayth, that *Res sacramenti*, the thing of the sacrament signified and not conteyned, which is the vnitie of the mysticall body, were that grace, which by Christ in S. Iohn was promised to the worthy receyuer of it: but went and sought about for another promise, and after much pooreyng, at last he brought forth a promise (as he thought) meete and conuenient, which is, the wordes of Christ, *Quod pro vobis tradetur*. Which shall be giuen for you. And in thys point, he shewed with what violence he handled other matters of our fayth: that in this great matter, so much ouer-shot himselfe.

1. Cor. xi.

First, with what face could he call that a promise: which hath no apparaunce of anye promise, but that the wordes in latine be spoken in the future tense, which in Greeke be written in the present tense, both in S: Paule, and in Saint Luke. *Quod pro vobis datur*. Which is giuen for you. And if they were spoken in the future tense, as they were not: yet

L. j.

they

they be wordes, not promising a thing to be done, but declaring what shall be done.

And further, if we should graunt them to be wordes of a promise: yet they promise not the grace of the sacrament, which is to be giuen to the worthy receyuer. For the passion of Christ, or the gyuing of Christs body vpon the crosse, is not a grace giuen by the sacrament to the receiuer: but it is that worke that hath deserued grace to bee giuen by the sacrament, for all our sacraments, take their vertue of the passion of Christ, & doe not promise the passion of Christ.

This may suffice for this short time, to shewe vnto you the folly of these men, that neyther wot nor care, what they affirme in these weightie matters. I could saye more in it, but that I haue more necessarie matter behinde to be sayd.

*Augst. in
Ioh. tract. 15.
In Psal. 138.*

Saint Austen in dyuers places, and other auncient Authors: haue this doctrine in their bookes. *Elate re Christi, fluxerunt duo sacramenta.* Two sacraments did issue forth of Christs side. And in those places, he teacheth vs by comparing the creation of Eue, the wyfe of Adam the first man, and of the Church, the spouse of Christ, the second man. Lyke as God casting Adam into a sleepe, tooke forth a bone out of hye side, and thereof builded and created him a wyfe: euen so, when Christ did sleepe by death vpon the crosse, vpon water and bloud that came forth of his side, when it was opened with a speare, God did forme and bulde the Church, the spouse of Christ, in that by water we be regenerated, by bloud we be redeemed and nourished.

Nowe concerning our purpose, if two sacraments came out of Christes side, we are sure there came out no wine, except yewill say the wine of the true vine, which Christ shal neuer drinke with vs any more, but after a newe sort in the glorie and kingdome of his father. Therefore it must needes be, that our sacrament is Christs bloud, and not wine.

CROWLEY.

If you had tolde vs, when and where Luther wrote or spake that which you charge him with here: something might haue bene

beene sayde to the matter, eyther in noting his fault, or yours, or both. But for as much as you doe but saye it: I wyl neyther defende Luthers doing therein, nor condemne it: but passe it ouer, tyll ye tell where, when and by whome he was so pressed. But for your owne dealing I must needes note, that you are verie forgetfull, sith yee doe so straightly charge him, as with a great fault, for that, the lyke whereof is to be found, euen in your owne assertion concerning this matter. The fault that you finde with Luther, is for that he alledgeth a promise, made in wordes of the present time or tense (as you terme it) And haue you forgotten what tense Christ spake in, when he saide. *Qui manducat meam carnem & bibit meum sanguinem: in me manet, & ego in eo?* When say, it is a great fault, for a man to be found faultie in y thing where with he himselfe findeth fault. Well, if you will promise that you will doe no more so: I could be content to winke at this fault. Aduertising you to looke better vpon saint Johns Gospell, where you shall finde (as I haue sayde before) that he which eateth Christ, shall liue by the meanes of Christ. Here is a promise made to him that eateth Christ, not sacramentally onely: but by sayth. As appereth by the wordes that Christ spake before, saying, he that beleeueth in me, hath lyfe euerlasting. This may suffice for answer to that great fault that you finde with Luther: till you tell vs where and when he committed that fault, &c.

Watson is faultie in that which he reprehendeth in Luther.

As touching the doctrine that you say saint Austen and other auncient Authoꝝ, haue in dyuers places: I know saint Austen hath the wordes: but the doctrine that you would confirme by the wordes, is not saint Austens, but yours. You cite the fourth treatise of Austen vpon Iohn: but in that treatise is not one worde that soundeth any thing that waye. You therefore, or else your printer, haue misreported the place. I suppose you would haue noted the xv. treatise, where saint Austen sayth thus. *Adam qui erat forma futuri: praeuit nobis magnum iudicium sacramenti: Imo, Deus in illo praeuit. Nam & dormiens meruit accipere uxorem, & de costa eius facta est ei uxor: quoniam de Christo in cruce dormiente, futura erat Ecclesia de latere eius de latere scilicet dormientis. Quia de latere in cruce pendentis, lancea percusso: sacramenta Ecclesiae profluxerunt.* Adam, which was the

August. in Ioh. tract. 15.

shadow or ymage of one to come : did giue vs a great tokē of a sacrament or hid secret. Yea rather, God did giue it vs in him. For in his slepe, he obtayned a wyfe, and of his owne ribbe there was made a wyfe for him. Wicauſe, that of Chriſt ſleeping vpon the croſſe, the Church ſhould be made of his ſide, that is to ſaye, of his ſide whiſt he was ſleeping. For the ſacraments of the Church did flowe out of his ſide, which was pearced with a ſpeare, whiſt he hanged on the croſſe.

Theſe wordes of ſaint Auſten, haue ſome ſhewe of that which you cite : but they are not the ſame wordes, neyther can haue the ſame ſenſe that you would thoſe wordes ſhould haue. As may well appeere by the wordes that ſaint Auſten addeth immediately after, ſaying. *Sed quare hoc dicere volui fratres? Qui in infirmitas Chriſti, nos facit fortes.* &c. But wherefore would I ſpeake this, ſayth ſaint Auſten? Wicauſe the weakenesse of Chriſt doth make vs ſtrong. A great ymage was it, that did there procede or go before. For God might haue taken from the man, fleſhe, whereof he might haue made the womā. And it ſeemeth that it might haue as it were, agreed better. For the ſex that was made, was the weaker, and the weakenesse ſhould rather haue bene made of the fleſhe then of the bone. For in the fleſhe, the bones are the ſtrong part. He did not take from man, fleſhe to make a woman of : but he did take a bone. And when a bone was taken out : a new man was made therof, and fleſh was filled vp in the place where the bone was. God was able to haue reſtored a bone for the bene that he tooke out, he was able to haue taken out fleſh to haue made the woman, and not a ribbe : what did it therefore ſignifie? The woman was made of a ribbe as being ſtrong : and Adam is become fleſhe, as being weak. Chriſt and the Church. His infirmity is our ſtrength. Thus farre ſaint Auſten.

As many as wyll, may by theſe wordes vnderſtande, what ſaint Auſten ment by thoſe wordes that go before, where vpon you would conclude, that the ſacrament (which you terme the ſacrament of the aultar) is not Wine, but bloud. For in theſe wordes ſaint Auſten ſheweth his meaning to be farre otherwiſe. He doth in diuers places of his wrytings uſe this manner

ner of speaking : but in euerye of those places, he doth by playne wordes shewe himselfe, to minde nothing lesse then to teache, that the sacrament of the body and blood of Christ, is not bread and wine, but blood onely. His meaning was (as it maye be iustly gathered of his wordes) to teach that our sacramentes take their worthynesse of none other thing, then the worthynesse of the death and bloodshedding of our Sauour Christ, and that the infirmities of oure nature in Christ, is become our strength in him.

The scope of
saint Au-
stens doc-
trine.

It seemeth to me a straunge maner of reasoning that you vse, when you saye, that for as much as there came no wine out of Christs side : therefore, our sacrament is not wine, but Christs blood. If you will giue me leaue to reason after that sort : I will proue yet once againe, that the Church hath but two sacraments. For saint Austen sayth, that the sacraments of the Church did flowe out of Christs side, and you say, two sacraments did flowe out of his side, that is to saye, water and blood. Therefore I conclude, that the other fīue be no sacramentes : for they flowed not out of Christs side.

Yea I will by this maner of reasoning, proue : that these two sacraments are not whole sacraments neyther. For the word and fleshe flowed not out of Christs side : but without the worde and fleshe, these two sacraments, be not whole sacraments : Ergo, they be but maymed sacraments. Saint Austen sayth, *Detrahe verbum, & quid aqua, nisi aqua? Accedit verbum ad elementum: & fit sacramentum.* Take away the worde from the water : and what is the water other then water? The word commeth to the element : and so is it made a sacrament. And in the other sacrament, except you haue two creatures, bread and wine, or (as you terme them) flesh and blood : it can be no perfite sacrament. Yea and the word of fayth is necessarie here also. For as saint Austen sayth in the same place, *Hoc verbum fidei tantum valet in Ecclesia Dei: ut ipsum credentem, offerentem, benedicientem, ringentem, etiam tantillum mundum infantem &c.* This worde of fayth is of such force in the Church of God : that by it he doth make cleane the beleuer, the offerer, the blesser, yea and him that baptiseth the little infant, although it be

not yet able to beleue with the hart vnto righteousnesse, and confesse with the mouth to saluation.

Watson con-
cludeth
fondly.

A fond manner of conclusion is it, that you gather therfore (pp. Watson) of the flowing of water and blood out of Christes side. For you doe not onely denie your holy fathers five sacraments: but also mayme the other two. Yea, you make the baptisme that was ministred before the death of Christ, and the sacrament of Christes body and blood that was ministred at his last supper: to be of none effect. And last of all, you affirme that part of the sacrament to be the whole sacrament: which you and your sort doe withhold from all Christians that be not massing priestes.

WATSON.

Beside these circumstaunces and arguments deduced vpon the scripture, there be also other of no lesse strength then these, able to confirme anye true christen man in the faith of the reall presence of Christes body and blood in the blessed sacrament.

And these be the effectes of the sacrament expressed in the scripture, which be so great, so glorious, so excellent and heauenly, that it were great blasphemie to ascribe the same to bread and wine, which be onely the workes and effectes of almightie God, and of such creatures onely, as Gods son hath taken and vnited to himself in vnitie of person which be the body and blood of our Sauour Christ.

Math. 26.

Mar. 14.

The first effect is, that our Sacrament is the confirmation of the newe testament, as saint Mathew and saint Marke also doe write: *Hic est sanguis meus novi Testamenti*, this is my blood of the newe Testament, that is to say: which confirmeth the new Testament, as all holy wryters doe expound. Lyke as the blood of Calues did confirme the olde Testament, as the booke of Exodus doth declare: so the blood of Christ our priest and sacrifice doth confirme the newe Testament, which Testament bicause it is eternall and shall neuer haue ende, is confirmed by the eternall blood of the Lambe of God, that euer is receyued and neuer consumed, and not by any corruptible blood, or any other creature of lesse

Exod. 24.

lesse value and efficacie.

In the olde lawe, and also in saint Paule it is sayde. *Hic est sanguis Testamenti, quod vobiscum pepigit Deus.* This is the blood of the Testament that God hath couenaunt with you he sayth not, This is the blood of the newe Testament. But if these wordes (This is my blood of the newe Testament) the Euangelist had ment, that it had beene the figure of the blood of the newe Testament, what had he sayde more then Moyses sayde before: for the blood of Calues and Goates was the figure of this blood of Christ. And then were the Iewes and the olde lawe of more dignity, then we Christen men of the newe lawe, bicause beside we both be but vnder figures (as these men saye) yet their figure was of more estimation then oures is, being (as they saye) but bare bread and wine: wherfore feing these words of Christ (this is my blood) be the forme of our sacramēt, the effect wherof is the confirmation of the new Testament, it foloweth well, that the cause must be of like or more dignity, and so by no meanes can be the materiall creature of wine, but must needes be the innocent and precious blood of our immaculate and vndefiled Lambe of God Iesus Christ.

Exod. 24.
Heb. 9.

When you haue after your maner, passed thorow the circumstances of this text. *Hoc est corpus meum. &c.* You come to the effects of the sacrament of the body and blood of Christ: The first effect of our sacrament (say you) is to confirme the new Testament. &c.

CROWLEY.

Much adoe you make about the confirming of the two Testaments by blood: The olde by the blood of Calues and Goates: and the newe by the blood of Christ. If you had bene so expert in the wyptings of the fathers, as you would seeme to be: you would neuer haue spent halfe this labour, about the confirmation of the two Testaments by blood. Affirming that all holy wypters doe expounde these wordes of our sauour Christ (This is my blood of the newe Testament) to signifie, this blood both confirme the newe Testament. He thinketh you might haue done very well to haue named some one of these holy wypters. But for as much as you

you name none : I will not trouble the reader with any other explications of those wordes : then that which may iustly be gathered of the verie scriptures.

Hebr. 6.

S. Paule wryting to the Hebrues, sayth of the confirming of the olde Testament or couenaunt that God made with Abraham : that it was confirmed with an othe, not with the blood of Calues and Goats. *Abraha namq; promittens Deus. &c.* For (saith saint Paule) when God made a promise to Habraham : bicause he had none greater then himselfe by whome he might sweare : he swore by himselfe, saying. I will blesse and multiplie thee exceedingly. &c.

1. Cor. 11.

As for the maner of speche that is vsed by Moses and the Evangelists, in the places that you doe cite : is playnely expounded by saint Paule when he sayth. *Hic calix nouum testamentum est in meo sanguine.* This Cup is the newe Testament in my blood. And these wordes both saint Paule wryte, not as his owne, but as the wordes of the Lorde Iesus : spoken at his last supper, when he deliuered the holy Cup to his Apostles.

The couenaunt of God is confirmed with an othe, and not with blood.

By this it is manifest, that the couenaunt which God made with Habraham, and all the saythfull that should belæue that couenaunt or promise : was confirmed with an othe, and not with the blood of Calues or Goates. But the blood of Christ, wherein that couenant was made : was prefigured by the blood of Calues and Goats, and is now kept in memorie by the vse of the Lordes Cup, as saint Paule teacheth in the same place, saying. *Hoc facite, quocienscuq; biberitis, in meam commemorationem.* Doe this, as oft as ye shall drinke in the remembraunce of me.

Contr. Adimant. c. 17.

The difference that is betweene the olde Testament and the newe : is playnely shewed by saint Austen, in his booke against Adimantus. His wordes are these. *Duorum testamentorum differentiam sic probamus : ut in illo sint onera seruorum, in isto gloria liberorum. In illo cognoscatur, prefiguratio possessionis nostra : in isto teneatur ipsa possessio.* In this wise doe we proue the difference of the two Testaments : for that the burdens of bondmen are in the one, and the glorie of free men in the other. In the olde, the prefiguration of our possession is knowne : and in the newe, the possession

it selfe is enjoyed. We therefore, that be christen men of the new Testament, be not vnder figures, as were the Jewes: but we are in possession of the thing signified by the figures of the olde Testament. And yet we may be bolde to saye, that we haue the signes or figures of the body and blood of our sauour Christ, to put vs in remembraunce of that possession, and doe not doubt to call the same by the name of the things signified, as saint Austen wyrteth agaynst the same Adimantus. *Non enim Dominus dubitauit dicere, hoc est corpus meum: cum signum daret corporis sui.* The Lord Capit. 12. doubted not to say, this is my body: when he deliuered the signe of his body.

We holde therefore, that the confirmation of the olde Testament, and of the newe both: is the othe that God made vnto Abraham, and his saythfull seede. And that the thing promised, was prefigured by the figures of the olde law. And that the same is playnely represented and set forth before our senses, by those figures that our Sauour hath instituted: not as a thing to come, but as a thing already had in possession, and not to be forgotten of such as haue receyued it. We therefore are not vnder figures, as were the Jewes, before the shedding of Christs blood: but we doe vse those figures that Christ himselfe hath instituted, to such purpose as he did institute them for. Neyther doe we say or thinke that they be but bare bread and wine: but we teach, that the worthy receyuer is by them assured, even as it were sensibly, that he is made one with Christ and Christ with him, that he dwelleth in Christ and Christ in him, that he receiueth into his soule whole Christ, even as he receyueth the sacramentall bread and wine into his body. And to conclude, that he hath by Christ, euerlasting lyfe: even as our bodies haue this temporall lyfe by the meanes of bodily foode, whereof the chiefe is bread and wine, the one serving to strengthen mans hart, and the other to make it cheerefull and merie.

we teach not that the sacrament is but bare bread and wine.

I conclude therefore thus. The othe which God swore to Abraham, is the confirmation of the olde and newe Testament: Ergo, neyther was the olde confirmed by the blood of Calues and Coates, neyther the newe by the sacrament of Christs blood.

P. J.

And

And so consequently, it is not any inconuenience at all, to holde that the substance of bread and wine doth still remaine in the Sacrament.

Yet one other thing I must needs note, that in all this adoe, that you make about this effect of the sacrament: you speake not one worde of the fleshe of Christ, but altogether of his blood: These wordes, This is my blood, must be the forme of our sacrament. &c. But in the next effect, I trust you will speake as much of the fleshe as you haue done now of the blood, and so make vs amendes for all.

WATSON.
diuision. 21.
Luc. 24.

August. de
consensu E-
uangelista-
rum. libr. 3.
ca. 25.
Theophiloct.
in Lucam.
6. 17. 24.

Another effect of this sacrament is taught vs in S. Luke, the 24. Chapter of his Gospell. Where our Sauour Christ fate downe with his two Disciples that went to Emaus, and taking bread, blessed it and brake it, and gaue it to them. And then their eyes were opened, and they knew him. Saint Austen in his booke *De consensu Euangelistarum*, teacheth vs to vnderstande this place of the blessed bread, which is the sacrament of the aultar: and sayth the effect of it is to open our eies, that we may knowe God. And Theophiloctus vpon this place of saint Luke, wryteth this. *Insinuatur & aliud quiddam, nempe, quod oculi eorum qui benedictum panem assumunt, aperiuntur, vt agnoscant illum. Magnam enim & indicibilem vim habet caro Domini.* By this scripture another thing is giuen vs to vnderstande, that the eyes of them which receyue this blessed bread, be opened, that they might knowe him: for the fleshe of our Lorde, hath a great and vnspeakable vertue. Here we maye perceyue both by the scripture, and also by the holy Doctors and fathers: that the effect of this sacrament, is the opening of our eyes to knowe God. And that the cause of that is, the fleshe of Christ, which is our sacrament, and in no wise can be eyther bread or wine.

CROWLEY.
Watso sekerh
bauntage by
translating.

First, you Englishe the wordes of saint Luke after your owne maner, to make a shewe of the crossing that is vled in the Popishe Masse. Taking bread, he blessed it. &c. As though the bles-
sing

king had bene the making of the signe of the crosse, vpon or ouer the bread (so the Popishe Priestes vse to blesse their bread and Cup in their Masse) but if it would haue serued for your purpose to haue translated otherwise: you coulde haue founde occasion enough in the circumstance of the text, to haue sayde thus. Taking bread, he gaue thanks, brake it, and gaue it to them. For it was his common maner, to giue thanks to God, his heauenly father, at the beginning of euerie refection. And none did then vse to blesse, by making the signe of the crosse (as your Papistes doe now) wherefore it is manifest that our Sauour Christ did not vse it, eyther at that time or any other.

Howe rightly you gather the meaning of saint Austen, in the place that you cite: shall appere by his owne wordes in the same place, which are these. *Pro merito quippe mentis eorum ad huc ignorantis quod oportebat Christum mori & resurgere. Sinele quiddam eorum oculi passi sunt: non veritate fallente, sed ipsis veritatem percipere non valentibus, & aliud quam res est opinantibus: ne quisquam se Christum agnouisse arbitretur, si eius corporis particeps non est, id est Ecclesia. Cuius unitatem in sacramento panis commendat Apostolus dicens. Vnus panis, vnum corpus multi sumus: vt cum eis benedictum panem porrigeret, aperirentur oculi eorum, & agnoscerent eum. Aperientur vtiq; ad eius cognitionem remoto scilicet impedimento, quo tenebantur, ne eum agnoscerent. Neq; enim clausis oculis ambulant: sed incrat aliquid, quo non sinebantur agnoscere quod videbant, quod scilicet & caligo vel aliquis humor efficere solet.* For according to the deseruing of their minde, which was as yet ignorant, that it behoued Christ to die and rise againe: their eyes did suffer some such thing, not being deceyued by the truth, but they themselves not being able to perceyue the truth, & supposing the thing to be otherwise then it was: least any man should thinke that he knoweth Christ, not being partaker of his body, that is of his Church. The vnitie whereof the Apostle doth set forth in the sacrament of bread, saying, we being manye, are but one bread and one body: that when he should giue vnto them the blessed bread, their eyes might be opened and they know him. That they might be opened to know him: the let whereby they were holden that they should not know him being taken away. For they wal-

ked not with their eyes shut by : but there was something in them, whereby they were kept from knowing that which they saw. Which thing is accustomed to come to passe by the meanes of some daseing or humoz.

None can knowe God, but such as be members of Christ.

Now let all indifferent readers iudge, whether S. Austens purpose in this place, be to teach vs, that the opening of our eyes that we maye know God, be the effect of the sacrament of the altar. Or whether his purpose be rather to teache, that none can knowe God, but such as be members of his body, that is, of the number of his Church, the unitie whereof is set forth in the sacramentall bread. And therefore the two Disciples, being members of that Church that is Christs body : had the blindness of their vnderstanding taken away, at the breaking of bread. And so they knewe Christ, whome before they knewe not.

One of watsons shittes.

As for the wordes that you cite out of Theophylacte: doe rather make against you then with you. For where your purpose is to proue (as you conclude) that the sacrament is neyther bread nor wine : Theophylacte doth euen in the same wordes that you cite call it the blessed bread. But this is to be noted, how craftily you can make one sentence of two, leauing out the Periodus or full point, that in Theophylacts owne wordes, standeth betwene *illum* and *Magnam*. And because you would not haue your reader to looke for any Periodus there : you make no point at all (in your printed Copie) nor any signe of pause. But the translator of the Author hath set it thus. *Vt agnoscant illum. Magnam enim & indicibilem vim habet caro Domini : Euanuit autem ab eis : neq; enim ad huc habebat corpus, quod multum corporali modo cum eis conuersaretur, ut ex hoc illorum cresceret desiderium. &c.* So that the whole might be englished thus. Another thing also is giuen vs to vnderstande : that is : that the eyes of them that doe receyue the blessed bread are opened, that they might know him. For the fleshe of the Lord hath an vnspeakable power. For it vanished out of their sight : neither had he stil such a body, as might be much conuersant with them after a bodily maner, & thereby their desire might encrease.

When these wordes be well weighed and considered together : they doe rather teache vs, that the power of Christs fleshe

is vnſpeakable in baniſhing out of the Diſciples ſight, then in opening their eyes. For he ſayth not, that the eyes of them that did receyue his fleſhe, were opened that they might knowe him: but the eyes of them that did receyue that bread, where ouer he gaue thankes (which he calleth bleſſed bread) were opened to knowe him. Howe can you then proue by this place: that in the ſacrament of Chriſtes bode and bloud, there is neyther bread nor wine.

Your concluſion therefore is to large, when you ſaye, that thereby men may ſee, that the opening of our eyes to ſee God: is one of the effectes of the ſacrament that you talke of. And that in no wiſe the ſame may be eyther bread or wine. To large a
concluſion.

Chriſt ſayth, *Beati mundo corde: quoniam ipſi Deum videbunt.* Bleſſed are the cleane in hart: for they ſhal ſee God. It is therefore the cleauneſſe of the hart that worketh the effect that you ſpeake of. And without that it can not be wrought. And many thouſandes there be that receyue the ſacrament of Chriſtes bode without cleane hartes: and therefore doe not by the receyuing of the ſacrament, ſee or know God. But let vs ſee your other effects.

Another effect is, the immortalitie of our bodies and ſoules, the reſurrection of our fleſhe to euerlaſting lyfe, to haue lyfe eternall dwelling in vs. This effect is declared in the ſixt of ſaint Iohn. He that eateth me, ſhall liue for me, he that eateth my fleſhe and drinketh my bloud, hath euerlaſting lyfe, and I ſhall rayſe him vp in the laſt day. WATSON.
diuiſion.22
Iohn.6.

Vpon this place Cyrillus ſayth: *Ego enim dixi, id eſt corpus meum quod comedetur reſuscitabo eum: ego igitur inquit qui homo factus ſum per meam carnem in nouiſſimo die comedentes reſuscitabo.* Chriſt ſayth I (that is to ſay) my body which ſhall be eaten, ſhall raiſe him vp, I that am made man by my fleſhe ſhall raiſe vp them that eate it in the laſte daye. And in hys tenth booke he ſayth more playnely: *Non poteſt aliter corruptibilis hac natura corporis ad incorruptibilitatem & vitam traduci, niſi naturalis vita corpus ei coniungeretur.* This corruptible nature of our bodies can not otherwiſe be brought to immortalitie and life, Cyrillus in
Iohn lib.10.
Capit.13.
M.iiij. except

except the body of naturall lyfe be ioyned to it.

By these Authorities we learne, that the effect of Christs body in the sacrament, is the rayling vp of oure bodyes to eternall lyfe. And also we learne, that the eating of Christs body is not onely spirituallly by fayth (as the sacramentaries saye: but also corporally by the seruice of our bodyes, when Christes body in the sacrament is eaten and receyued of our bodyes, as our spirituall foode: and bicause it is of infinite power, it is not conuerted into the substance of oure fleshe, as other corruptible meates bee, but it doth chaunge and conuert our fleshe into his propertie, making it of mortall and dead, immortall and liuely.

Cyrrill. lib. 4.
Capit. 14.

As the same Cyrillus writeth in his fourth booke: *Recordare quamuis naturaliter aqua frigidior sit, aduentu tamen ignis frigiditatis suae oblita aestuat: Hoc sanè modo etiam nos, quamuis propter naturam carnis corruptibiles sumus participatione tamen vitae ab imbecillitate nostra reuocati, ad proprietatem illius ad vitam reformamur. Oportuit enim certè, ut non solum anima per spiritum sanctum in beatam vitam ascenderet: verum etiam ut rude atque terrestre hoc corpus cognato sibi gustu, tactu & cibo ad immortalitatem reduceretur.* The Englishe is this. Remember howe water although it be colde by nature, yet by reason of fyre put to it, it forgetteth the colde, and waxeth whot: euen so doe wee although we be corruptible by reason of the nature of our fleshe, yet by participation of (Christs flesh which is lyfe) we are brought from our weakness, and reformed to his propertie, that is to say, to lyfe for it is necessary that not onely our soule should ascend to an happy (and spirituall) lyfe, by receyuing the holy ghost, but also that this rude and earthly body should be reduced to immortalitie by tasting, touching, and corporall meat lyke to it selfe.

This place is verie playne declaring vnto vs, that lyke as our selues are reuiued from the death of sinne to the lyfe of grace and glory by the receiuing of Gods spirite the holy Ghost in baptisme: euen so our bodyes being corruptible by nature, and dead by reason of the generall sentence of death,

death, are restored againe to lyfe eternall and celestially, by the receyuing of Christes lyuely fleshe into them, after the maner of meat in this sacrament of the aultar

And in his eleuenth booke he sayth, that it is not possible for the corruptible nature of man to ascende to immortality: except the immortall nature of Christ doe reforme and promote it from mortalitie to lyfe eternall by participation of his mortall fleshe. Cyrill. li. ii. Caput. 27.

In the prouing of this effect of your sacrament: you deale as faithfully as you haue done in the rest. First, how faithfully doe you deale, in cyting the wordes of our sauour Christ, in the sirt of John, as ment of the sacramentall eating of his fleshe, whereas the circumstance of the text will not suffer any such sense: For if he should meane there, of the sacramentall eating of his fleshe and drinke of his blood: then could none be saued but such only as doe so eate and drinke the same. And contrariwise, none that doe so eate and drinke them, could perishe. For he sayth, he that eateth my fleshe and drinketh my blood: hath euermore lyfe. It is manifest therefore that these wordes of Christ, be spoken of the spirituall eating and drinke of his flesh and blood, and not of a sacramental eating or drinke. For the sacrament was not then instituted neyther did our Sauour Christ, go about to institute a sacrament of his body and blood at that time. CROWLEY, Watson will not leaue his olde wont.

But in cyting the wordes of Cyrill, in the fiftene chapter of his fourth booke: your faithfull dealing is most manifest. If you had cyted Cyrillus his wordes wholly as they stande in his booke: they would haue made to much against you. And therefore, when you had sayde, *Ego enim dixit (id est corpus meum quod comedetur) resuscitabo eum*: Christ sayde, I (that is to saye, my body that shall be eaten) will raise him vp: then you passe ouer the wordes that folowe, which are these. *Non enim alius ipse est quam caro sua. Non id dico quia natura non sit alius: sed quia post incarnationem, in duos se diuini filios minime patitur*. For he is not any other then the same which his flesh is. I speake not this because he is not another in nature: but because after his incarnation, he doth not suffer himselfe to be deuided into two sornes. All these wordes you doe stilye passe ouer:

¶.iiij.

bicause

bicause the meaning of Cyrillus in the other wordes, which you cite, is made playne by these. And then you cite the wordes that folowe. *Ego igitur &c.* But you go not so farre as you should. For Cyrillus sayth this much more, in the wordes immediatly folowing. *Nempe impossibile omnino est, ne in territus & mors, ab eo qui naturaliter vita est superetur: propterea, quamuis mors, qua propter peccatum nostrum in naturam nostram insiliit, corpus humanum ad corruptionem impellat, tamen, quia filius Dei homo factus est, omnes profecto resurgemus. Non enim potest natura nostra vita coniuncta non viuificari.* For it is utterly impossible, that destruction and death should not be overcome of him, which naturally is lyfe: wherefore although death, which for our sinnes hath skipt into our nature, doe drive mans body to corruption: yet bicause the sonne of God is made man, we shall all surely rise agayne. For it is not possible that our nature which is ioyned to lyfe, should not be quickned. Here it is manifest, that not the eating, and drinking of Christs body and blood sacramentally, but the incarnation of Christ, is the cause of our resurrection as Cyrillus thinketh.

Christs incarnation is the cause of our resurrection.

But you haue yet another place of Cyrillus, where he sayth. *Recordare. &c.* You haue a marvellous grace in leauing out that, which should make against your purpose. But this soly I doe note in you, that you can not beware of cyting matter for your purpose, which in the places that you cite, is beset with matter against you, as though you were assured that no man had those bookes but you, or that no man would take paynes to waigh those places, or were able to espie your flights. Immediately before those wordes that you cite: Cyrillus hath sayde, vpon these wordes. *Adolescens, tibi dico, surge. Pong man, I say vnto thee, arise. Non ergo verbo solum semper (vt diximus) verum etiam tactu mortuos excitabat: vt ostenderet, corpus quoque suum viuificare posse. Quod si solo tactu suo corrupta redintegrantur: quomodo non viuemus qui carnem illam & gustamus & manducamus? Reformabit enim omnino ad immortalitatem suam, participes sui. Nec velis Iudaice quomodo querere: sed recordare. &c.* He did not therefore alwayes (as we haue sayde) rayse vp the dead with a worde onely, but with a touche also, to declare that his body also was able to giue lyfe. And if thinges corrupted be made

sounde

Luc. 7.

sounde againe by touching alone : how should we, which doe both taste and eat that flesh, be without lyfe ? For it will refoꝛme vs into the immoꝛtalitie that is in it selfe : those that be partakers thereof. Neyther be thou wylling, after the maner of the Jewes, to enquire how : but remember. &c. as you haue cited afore.

Cyrrillus doth here go about to proue, that there was power in the body of Christ, to make sounde those corrupted things that he did but touch. And that therefore such as doe tast and eat the fleshe of that body, must needs be quickened therby. But how doth this proue, that the sacrament of Christs body and bloud, being eaten : is the cause of resurrection and euerlasting lyfe to the eater ? By your vnderstanding of Cyrrillus : his doctrine must teache vs, that if the Capernaits had layde handes on Christ and eaten him bp euerpe morsell, they had done verie well and wisely : for so they should haue bene sure of euerlasting lyfe. But farre was that learned father from so vnlearned a meaning : as may well appere, euen in the wordes that you cite. For in vsing the similitude of water made whot by fyre : he sheweth what life it is, that doth quicken vs into euerlasting lyfe. Euen that lyfe, which is Christ God and man, which commeth vnto vs by faith, and maketh vs forget our coldnesse of infidelitie and lack of loue, and doth heat vs with most constaunt faith, made fruitful by loue. And so we doe profitably eat the fleshe and drinke the bloud of Christ, for we dwell in Christ, and haue him dwelling in vs.

The sequelle
of watsons
doctrine.

And yet moze plainely doth Cyrrillus open his owne meaning in the wordes that folloiw immediatly after the wordes that you cite. For he sayth thus. *Nec putet ex tarditate mentis sua Iudeus, inaudita nobis excogitata esse mysteria : videbit enim si attentius querit, hoc ipsum a Moysi temporibus, per figuram semper factitatum fuisse. Quid enim maiores eorum ab ira Aegyptiorum liberauit, quando mors in primogenita Aegypti senicbat ? Nonne omnibus palam est, quia diuina institutione per docti, agni carnes manducauerunt, & postes & superliminaria sanguine perunxerunt, propterea mortem ab eis diuertisse. &c.* Neyther let the Jewe through the dulnesse of his minde, thinke that we haue sacraments deuised for vs, which haue not bene hard of before : for if he will loke well, he shall see, that by a figure, the verie

same thing hath bene done euer since the dayes of Moses. For what was it that did deliuer their fathers from the wrath, when death did rage against the first borne of Egypt: Doe not all men knowe, that they being thorowly instructed of God, did eate the fleshe of a Lambe, and did annoynt the two side postes and the upper postes of their doores, with the blood of the same, and that therfore death turned away from them. And a little after, he saith, *Et cuius carnibus atq; sanguine sanctificati (Deo ita volente) perniciem effugiebant.* They being made holpe by the fleshe and blood of a Lambe, did (by the will of God) escape the destruction.

I suppose that there is no man so mad, as to thinke, that these words of Cyrill should be taken in such sort and meaning, as you take those wordes that you cite. For then shoulde Cyrillus be thought to ascribe the deliuerance of the people from destruction, to the eating of the fleshe of a Lambe, and the annoynting of the doore postes with the blood thereof. Which were to farre from such christian knowledge, as appeared to be in y^e christian Bishop.

Watsons conclusion differeth much from Cyrillus minde.

Wherefore, I maye conclude, that your conclusion is verie farre from Cyrillus minde, when you say, that this place is verie playne, declaring vnto vs, that lyke as our selues (you should haue sayde our soules) are reuiued from death, &c. For it is plaine by that which I haue cyted out of the same Chapter of Cyrillus, that he meaneth to teache, that the receyuing of the outward sacrament of the body and blood of Christ, is all one with the eating of the Pasche Lambe in Egypt.

Lib. ii. c. 5.
Capit. 27.

Watson teacheth Cyrill to speake English.

One other place you haue founde in Cyrillus. But by lyke your conscience tolde you that it serueth not so well for your purpose as you would wishe, and therefore you doe but teach Cyrill to speake after you in English (a tongue y^e he neuer vnderstood) but if he were now liuing, and should vnderstande holpe you haue handled him therein, he would (I doubt not) giue you worthy thanks. And that other men of iudgement and knowledge, may iudge betwene Cyrill and you: I will cite his wordes in latine, as Trapezontius hath translated him out of Greeke. *Nexus igitur vnionis nostrae ad Deum Patrem, Christus est, nobis quidem ut homo, Deo autem Patri, ut Deus naturaliter vnitus. Non erat enim possibile, cor-*
ruptioni

The first Sermon

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ruptioni subiectam hominis naturam, ad immortalitatem conscendere: nisi natura immortalis atq; incommutabilis, ad eam descendisset, ac communione participationeq; sui, a mortalitatis nostrae terminis, ad suum bonum reformatos, eleuaret. Christ therefore sayth (Cyrill) is the bonde of our vnitie with God the father. Who is naturally vnited vnto vs, as a man, and vnto God the father, as God. For it was not possible for mans nature being subiect to corruption, to clyme vp to immortalitie: except the immortall and vnchaungable nature, had descended vnto it, and by the comunion and participation of it selfe, lifted vp from the bondes of our mortallitie, such as be reformed or fashioned a newe, according to the goodnesse of that nature.

Nowe, let all men that haue eyther learning or wytt, iudge how faithfully you deale with Cyrill, when you say, in his name. Except the immortall nature of Christ, doe refoyme and promote it, from mortallitie to lyfe eternall, by participation of his mortall fleshe. For who seeth not, that Cyrill doth there speake of that immortall and vnchaungable nature in Christ: which came downe from the throne of maiestie in heauen, to take our mortall nature vpon him, that he might frame and fashion vs lyke vnto himself. And so exalt vs aboue the boundes of our mortall nature. Which thing he did by receyuing our nature vnto himselfe, and gyuing his nature vnto vs. And so is he the bond, whereby we are fastened to God. But this is the maner of all your sort, in cyting the sayings of the auncient fathers.

Here perchaunce some men will stumble, considering **WATSON.** that we belecue the bodyes of yong innocentes shall rise to diuision. 23 euerlasting lyfe, which we knowe neuer receyued Christes fleshe in the sacrament.

But their doubt in this point may sone be resolued, if they consider that scripture and the olde fathers, speake after the ordinarie working of God making no preiudice to the absolute power of God, who oftentimes giueth the proper grace of the sacraments before the outwarde receyuing of the same. As for example. Without baptism in water

N. ij.

and

John. 3.

and the holy Ghost, no man can enter into the kingdome of heauen, as S. Iohn wryteth. Yet we read, that the theefe on the right hande of Christ was saued and neuer baptised, and many conuerted sodainely to our faith were made martyrs before they could come to baptisme in water.

And saint Ambrose thinketh Valentinian the Emperour to be saued, which dyed in his iourney before saint Ambrose which he sent for, could come vnto him.

1. Cor. II.

And therefore though baptisme be necessarie, and the ordinarie dore to saluation, yet the proper grace of baptisme is sometimes giuen by Gods extraordinarie and absolute power to such, as without contempt of the sacrament by their wyll and earnest desire receyue the sacrament of baptisme, though not in deede: euen so they that be baptised, and haue an earnest desire and longing to receyue Christs body and bloud in the sacrament, and by some violence or impediment are letted to receyue it in deede: or such children as by baptisme haue faith infused into their hartes, and are preuented by death before they can prooue and trie themselues, (which probation saint Paule seemeth to require before the receypt of Christes body) hauing no contempt nor refusal of the same, but depart in the faith of Christ: These I saye receyue the grace of the sacrament, which is the immortalitie of their bodies and lyfe eternall by Gods extraordinary working, without the receypt of the sacrament in deede. By this little yee maye perceyue, what may be further sayde to this obiection, if the time and my principall matter would suffer me.

CROWLEY.

Watson is not able to answer his owne obiection.

By making and aunswering of this obiection: you would haue it seeme to all men, y this is all that any man can stumble at. And that this one stumbling block being remoued, the way is so playne and cleare: that none can stumble, vnlesse it be such as wilfully will stumble, in euery playne way. But as you are not able to aunswere this obiection to the satisfiing of any that knoweth and will consider what the vse of a sacrament is: so may there much

much more be objected, wherunto you and the rest of your mind, shall neuer be able to make such aunswere as may be allowed among those that haue knowledg.

It might be objected, that Adam and Eue, with all the holy men and women that were before this sacrament was instituted, and looked for the promise of God made in his sonne: shall rise agayne in the last day and haue euerlasting lyfe. It might also be objected, that all, both good and bad: shall in that day rise againe and lyue for euer, eyther in euerlasting ioy, or in euerlasting torments, and wishing to die, death shall flie from them. I am sure you being a Doctor of diuinitie, doe knowe this to be true: wherefore I shall not neede to proue it. The wordes of Christ, in the *Iohn. 5.* fift of Iohn and the ninth of Marke, may suffice for the proufe of *Marc. 9.* both. All that be in the graues. &c. And their worme dyeth not, neyther doth the fyre go out. &c.

But let vs see howe you haue aunswered this objection. You say that this doubt may sone be resolued, if men will consider that the scripture and the olde fathers doe speake after the ordinarie working of God, making no prejudice to the absolute power of God. But how haue you proued that? I graunt that the scripture and the fathers doe so speake, & doe make no prejudice to the absolute power of God. Shall we thinke therefore, that if the resurrection of our bodies and euerlasting lyfe, be one of the effectes of the sacrament of Christes body and bloud: he must needes vse his absolute power, in gyuing the resurrection of body & euerlasting life, to as many as we wil hold from the receyuing of y^e sacramēt?

It appereth, that in Aunstens time, such as were of your minde, durst not be so bolde, as to presume vpon the absolute power of God in this point: and therefore they ministred the sacrament of Christes body to the Infants so sone as they were baptised, but we keepe them from the receyuing of it, till they bee growne to discretion, and be sufficiently instructed in Christ, and doe know how to examine themselves before they come to y^e lords table. And if they die in this meane while: shal we think that God must vse his absolute power in raising their bodies, & giuing them euerlasting lyfe? We might as well keepe all our children from

The vse in
saint Au-
stens time.

baptisme, and saye that God shall giue them the proper grace of baptisme, by his absolute power without the sacrament. And so should we be all one with the Anabaptistes.

*Cyrrill. li. 4.
Cap. 15.*

But bayne is all that you haue affirmed, of this effect of your sacrament: and therfore the obiection and the aunswere that you make, can not be other then bayne. We holde with Cyrrillus (whose wordes you haue cyted) that bicause the sonne of God is become man: all mankinde shall in the last daye arise out of the earth. All the offspring of the first Adam that sinned: shall be raised agayne by the second Adam that neuer sinned himselfe, neyther was partaker of the sinne of the first.

*The cause of
the resurrec-
tion and im-
mortalitie.*

Rom. 6.

The Infants therefore (whome you call Innocents) being of the offspring of the first Adam: shall be raysed agayne by the second, whether they be partakers of any sacraments or not. For the resurrection and immortalitie commeth not by the receyuing of sacraments: but by the incarnation of the sonne of God. And everlasting lyfe in ioye and felicitie is the free gift of God, thowgh Jesus Christ our Lorde.

*August. De
catechiz.
rudib.*

*Quest. in Gen.
9. 84.*

And this free gift was giuen to all the elect and chosen children of God: euen before the foundations of the world were layd. But the reprobates, which be not chosen in Christ, shall haue by Christ (that hath taken mans nature vpon him) the resurrection and immortalitie of their bodies: but bicause that they beleeue not in Christ, they shall haue this immortalitie in those torments that their first fathers sinne did deserue. The receyuing of sacraments can not make the reprobates partakers of endlesse felicitie: neyther can the lack of them be a cause, why Gods elect should not be partakers thereof. But they be the visible seales of heauenly things: and being receiued without those heauenly things whereof they be seales: they profite the receyuers nothing at all, more then circumcision did Elau, and baptisme Simon Magus. But when they doe both concur: then doe the outwarde and visible sacraments, confirme the fayth, and comfort the weake and wauering conscience. These therefore be the effectes of Christs sacraments: and not such as you imagine. But let vs see what you haue more to say of this effect that you last spake of.

This

The first Sermon

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This effect is commonly taught of many auncient authors with one consent. For Ignatius one of the oldest calleth this sacrament *M. dicamentum immortalitatis, antidotum non Ignatius ad moriendi*, a medicine of immortalitie, a preseruatiue against Ephefos. death.

And the great generall counsaile at Nice, wryteth that they beleued theſe sacramentes of the body and bloud of Christ to be *Symbol. resurrectionis nostra*, the pledges or causes of our resurrection. *Conciliū Nicenum de Eucharistia.*

And Athanasius who was one of the chiefe men in that counsaile, calleth it *Conseruatorium ad immortalitatem vita aterna*. A conserue or a thing that preserueth our bodyes to the immortalitye of eternall lyfe. *Athanasius de peccato in spiritum sanctum.*

Ireneus that was a great deale older wryting against the heretikes, that denied the resurrection of the fleshe, proueth it and confuteth them by the effect of this sacrament saying thus: *Quomodo dicunt carnem in corruptionem deuenire, quæ a corpore & sanguine Domini alitur?* By what reason doe they say, that our fleshe goeth wholly to corruption, seing that it is nourished with the body and bloud of our Lord? and in his fift booke he sayth: *Quomodo carnem negant capacem esse donationis Dei, quæ est vita aterna, quæ sanguine & corpore Christi nutritur?* *Ireneus lib. 4. Cap. 34.* How doe they denie our fleshe to be able to receyue the gift of God, which is eternall life, which is nourished with the body and bloud of Christ. *Ireneus lib. 5.*

The greatest argument that Ireneus could bring to proue the resurrection of our fleshe to lyfe eternall, was to alledge the cause of that resurrection, which was the nourishing of our fleshe with the lyuely fleshe of Christ in the sacrament, not to this temporall lyfe as other earthly meates doe, but to eternall lyfe, as onely Christes fleshe doth, and this cause was beleued and confessed of all men at that time, both Catholikes and heretikes. In so much that these heretikes of our time, that denie this cause, that is to say, Christes fleshe to be really given in the sacrament, and eaten of our fleshe: doe giue occasion, yea I am afrayde, doe giue more then oc-

casion, for vs to thinke of them, that they denie also the resurrection of our fleshe, which is the proper effect of it, although as yet, they dare not impudently burst out in plaine words, though they expresse the same evidently to all mens eyes in their carnall and beastly lyues.

Hilarius De
Trinit. li. 8.

To proue this effect further, I could bring in many moe authorities, as the saying of Hilarius. *Hæc vero vita nostra causa est, quod in nobis carnalibus manentem per carnem Christum habemus.* This is the verie cause of our life, that we haue Christ by his fleshe dwelling in our fleshe.

But I will not in so playne a matter, through my curiositie seeme to mistrust the credire of you, that be saythfull men. Therefore to conclude, knowing the greatnesse and excellencie of this effect, shall we ascribe it to so base creatures as be bread and wine, which be not able to worke such an effect? God forbid.

CROWLEY.

Many auncient authors (you saye) doe with one consent teach this effect. As Ignatius, the fathers of the p̄dicene counsaile, Athanasius, Ireneus, and Hilarius, and many moe you could bring in, but you will not by curiositie, seeme to mistrust the credite of your auditozie. Well, let vs see what your auncient authors haue sayde. First Ignatius, speaking of your Sacrament, hath sayde. *Medicamentum immortalitatis. &c.* A Medicine of immortalitie. &c. In hys Epistle to the Ephesians, he sayth thus. *State fratres firmi in fide Iesu Christi, & in eius charitate, in passione & Resurrectione, omnes in gratia nominatim congregemini in commune, in vna fide Dei Patris, & Iesu Christi, vnigeniti eius filij, primogeniti totius creatura, secundum carnem ex genere David: praeunte & deducente vos paraceto, obedientes Episcopo, atq; presbyterorum catui, in diuulso animo: vnum panem frangentes, quod est medicamentum immortalitatis, antidotus ne moriamini, sed viuatis in Deo, per Iesum Christum: purgatio malorum exptatrix.* Brethren stand fast in the sayth of Iesus Christ, and in his loue, his passion, and resurrection. Congregate your selues together all into one place, in louing fauour one towarde another, in one sayth of God the father, and of Iesus

Jesus Christ, his onely begotten sonne, the first begotten of all creatures, of the lynage of David after the fleshe: the holy ghost being your guide, and leading you thether. Obeying your Bishop and the whole company of elders, with one consent of mind: breaking one loafe of bread, which is a medicine of immortallitie, and a thing to preserve you that you should not dye, but lyue in God thorow Jesus Christ: and a purgation, that doth expel euils.

This much hath Ignatius written in the place that you cite. And can any indifferent man gather of these words, that he ment here to teach, that our resurrection is the effect of the sacrament of Christs body and blood? I thinke not, Nea I suppose, that none can gather that meaning of his wordes, but you, and such as you are, whome affection hath blinded. Doe ye not know, that effects must spring out of efficient causes: And dare you say that the sacrament of Christs body and blood: is the efficient cause of our immortallitie. If you haue any shame left: you will not affirme it. For Saint Paule sayth, that the efficient cause of our resurrection, is the same that rayled by Christ from death to lyfe. How can the sacrament of his body and blood be the efficient cause of our resurrection, and immortallitie then, as you thinke you haue proued it to be?

Effects doe
spring out of
efficient
causes.

1. Thess. 4.
2. Cor. 4.

If Ignatius were nowe lyuing: he would not, I am sure, commend you as he doth commend those Ephesians that he wrote vnto. For he should finde in you, the contrarie of that he found in them, by the testimonie of Onesimus their Bishop. Where vpon he wryteth thus. *Onesimus autem ipse, valde laudat vestram in Deo moderationem & dispensationem, quod omnes secundum veritatem viuatis: quodq; in vobis nulla heresis inhabitet: sed neq; auditis quenquam, nisi solum Iesum Christum, verum pastorem & magistrum, ac estis sicut Paulus ad nos scribebat, vnum corpus & vnus spiritus.* &c. And Onesimus himselfe (sayth Ignatius) doth greatly commend your moderation and disposition of things in God, for that you doe all lyue according to the truth, and for that there is in you no heresie abiding, but you refuse euen to heare any other then Jesus Christ alone, which is the true Shepherd and teacher: and you are, euen as Paule wrote vnto you, one body and one spirite. &c. How

farre you and your sort be from the harkening to Christ alone: may easily be scene of all that will consider, the multitude of traditions that you haue brought into the Church of Christ, and doe esteeme them aboue the ordinaunce of God. Wherefore Ignatius might say vnto you, as he wryteth in the same Epistle. *Similiter autem, & omnis homo, quisquis iudicium a Deo accepit, punitur si imperitum pastorem secutus fuerit, & falsam opinionem vt veram exceperit.* And in lyke maner euer y man, that hath receyued at Gods hand habilitie to iudge: shall be punished, if he shall follew an vnskillfull shepheard, and receyue a false opinion as true.

Thus you see, that when Ignatius is well considered, he will be found none of those aunient Authoers, that doe commonlye teache this affect of the sacrament of Christs body: but contrarywise, he will tell you that you shall be punished, for that you follew an vnskillfull shepheard, and accept a false opinion as though the same were true. And euen in that place which you cite, bys wordes are flat against your doings, and therefore you dissimle those wordes, and begin with the next. He hath written thus. *Unum panem frangentes, quod est. &c.* Breaking one loafe of bread, which is a medicine of immortallitie, and a preseruatiue against death. Now tell me, how this breaking of one loafe of bread, doth or can agree with your priuate Masse that you call the sacrifice of the Church: and with your Popishe Easter housell, when euer y one hath a mock loafe by himself. Ignatius would haue the Ephesians to breake (that is to be partakers of) one loafe of bread, and he sayth that is a medicine of immortallitie, and a preseruatiue against death. Why then. It is neyther your priuate Masse, nor your Easter housell, that he speaketh of: but our communion. If I had bene of your counsell before you made this Sermon: you should neuer haue cited this place for shame. Well it is out now, and can not be called in againe.

Watson was
foule ouer-
sene.

Concilium
Necnum.

But now let vs see, what the fathers that were gathered together in the generall counsell of Nice, haue sayde to this matter. They haue called this sacrament, *Symbola Resurrectionis nostrae.* The pledges or causes of our resurrection, say you. But I would faine knowe where you haue read *Symbolum* in that signification.

I beleue you neuer read it in any of the eloquent Greekes or Latines. You were sure that you had *Auditorium beneuolum*, and therefore you might be bolde to saye, that *Symbolum* signifieth a cause: and so translate *Symbolum Resurrectionis*, the cause of resurrection. But perhaps you haue some secret Authors, wherein you read *Symbolum*, written with i, and not with p. And that *Symbolum* it is that you translate so: for your printer hath so printed it. Well I leaue this translation of yours, to the iudgement of such as be skilfull in the Greeke and Latine tongues. But to our purpose. You shall neuer be able to proue that *Symbolum* signifieth a cause: but a pledge it may signifie. And what haue the fathers of the *Plene* counsell done for you then? Euen as much as Ignatius hath done before. I will not stick to graunt you both the sayings to be true. The sacrament of Christes body and bloud, is a medicine of immortalitie, a preseruatue against death, a purgation to expell euils, & a pledge of our resurrection. Are medicines, preseruatues, and purgations, the efficient causes of health? And how can this medicine, preseruatue and purgation, be the efficient cause of our resurrection & immortalitie? And is a pledge the efficient cause of the thing or deede that is promised when the pledge is giuen? For in that sense is *Symbolum* taken here. And vnlesse you can proue that these be efficient causes: you shall neuer proue that our immortalitie and resurrection be the effects thereof.

A strange
signification
of *Symbolum*.

Medicines
be not the
efficient causes
of health.

The lyke may be sayde to the *Conseruatorium ad immortalitatem aeterna vite*. A conserue, or a thing that preserueth our bodies to the immortalitie of eternall life. But bicause it is your custome to cite matter in such sort, that the true meaning of the Author can not be perceyued by the wordes that you cite: I will let the reader see all the wordes that Athanasius doth in that place write of that matter. *Sed propterea ascensionis suae in calum mentionem fecit, ut eos De peccato in a corporali intellectu abstraheret, ac deinde carnem suam de qua locutus spiritum erat, cibum e supernis, caelestem & spiritualem alimoniam, & ab ipso doctum. nandam intelligerent. Quae enim locutus sum vobis, inquit, spiritus est & vita. Quod perinde est ac si deceret. Corpus meum quod ostenditur & datur pro mundo: in cibum dabitur, ut spiritualiter unicuique tribuatur, & fiat singulis tutamem, praeseruatioque, ad Resurrectionem vitae aeternae. Ita quod*

D.ij.

Samaritanam

The first Sermon

Samaritanam abstrahens Dominus a rebus sensibilibus: Deum esse spiritum pronuntiavit, ut deinceps illa, non corporalia, sed spiritualia de Deo cogiteret. But for this cause did he make mention of his ascention into heauen: that he might drawe them away from the bodily vnderstanding, and that they might afterwarde vnderstand his fleshe whereof he had spoken, to be fode from aboue, heauenly and spirituall nourishment, and such as he must giue. For (sayth he) that which I haue spoken vnto you: is spirite and lyfe. Which is as much as if he should say. My body, which is shewed and giuen for the world: shall be giuen to be meat, that it may be spirituallly giuen to euery man, and that it maye be to eche man a defence and preservation, vnto the resurrection of eternall lyfe. In like maner also, drawing the Samaritish womā from sensible things: the Lorde affirmed that God is a spirite, that from thence forth, she should not think of God as of corporall things, but as of things spirituall.

Now let the indifferent reader iudge, how faithfully you haue vsed your selfe, in alledging the saying of this auncient Father. His ground is, the wordes of Christ in the first of John. Where speaking of the eating of his body he sayth. It is the spirite that doth giue lyfe: the fleshe profiteth nothing at all. The wordes that I haue spoken vnto you are spirite and lyfe. Which is (sayth Athanasius) as much as if he should say. My body, which is shewed and giuen for the world, shall be giuen to be fode, that it may spirituallly be giuen to euery man, and that vnto eche man it may be made a defence and preservation to the resurrection of eternall lyfe. And to make his meaning playne Athanasius sayth: that Christ made mention of his ascention into heauen, that he might draw his hearers, from the bodily vnderstanding. And further he sayth, that our sauour talking with the Samaritish woman: did draw hir from sensible things, affirming y^e God is a spirit, that so she might imagine no corporall thing to be in God, but al spiritual.

I can not therefore but thinke, that such as will ioyne with you in alledging this place to proue immortalitie and euerlasting lyfe to be the effect of the sacrament of Christes body and bloud: are by obstinate wylfulnesse blinded, as you doe she we your selfe

to be. For it is as manifest as the cleare sunne light: that his meaning was to disproue the grosse opinion of all such as imagine, that Christ should giue his fleshe to fill the bellies of men. And to teach, that such as will benefite by eating of his body, must eate the same spiritually and not carnally. And that when it is spiritually eaten: it is *Tutamen praeseruationis, ad resurrectionem vitae aeternae*: A defence and preservation, vnto the resurrection of eternall life. But this is not to teach y^e it is the efficient cause of our immortalitye and resurrection, as you labo^r, by this & other places to proue.

The meaning of Athanasius.

But now let vs see what you haue founde in Irenaeus, that was a great deale older then Athanasius. He hath sayde. *Quomodo dicunt carnem.* &c. By what reason doe they saye, that our fleshe goeth wholly to corruption, seing that it is nourished, with the body and bloud of our Lorde? This place of Irenaeus is sufficiently opened before, in the aunswere to that which you haue sayde of the first circumstance of y^e sacrament (which is, who it was that spake these words. This is my body. &c.) and is playnely proued not to make any thing for your purpose, eyther there or here.

Yet we haue not sayde any thing to that other place which you cite out of the fift booke of this Irenaeus, where he sayth. *Quomodo carnem negant capacitatem esse.* &c. How doe they denie, &c. I might put you in remembrance of that which Erasmus wyrteth concerning his iudgement of the authoritie of this booke: for I am sure you can tell that he hath written thus. *In hoc quinto libro, quum*

Irenaeus. li. 5.

multa scripturarum loca diligenter explicentur: quadam tamen insunt, quae nisi quis comode interpretetur, non satis congruere videntur cum his dogmatibus, quae hoc tempore praescribit Ecclesia. Where as in this fift Booke there be many places of Scripture diligently expounded: yet are there certaine things in it, which vnlesse a man doe well interpret, doe not seeme to agree verie well, with those doctrines that at this time the Church doth prescribe. And afterwarde he sayth. *Sed in huiusmodi multis, veteres illi cum candore, nonnunquam*

Censura Erasmi. Roterodami.

& cum venia legendi sunt &c. But in many such things, those ancient wyrters must be read with fauour, and sometime with pardon also.

Ancient writers must be read with fauour. &c.

But be it that Erasmus had not giuen vs this warning: is there

D. ii.

The first Sermon

there not warning ynough giuen vs, in the wordes of the place it selfe, to looke well to the wyrters meaning? You doe, according to your custome, cite those wordes onely, which may at the first sight, make some shewe, of that you would proue by them. But according to my custome, I will let the reader see the whole circumstance, that he may be able to iudge which of vs both goeth most nigh to the meaning of the writer. His wordes be these.

Vani autem omnimodo, qui vniuersam dispositionem Dei contemnunt, & carnis salutem negant, & regenerationem eius spernunt, dicentes non capacem esse incorruptibilitatis. Sic autem, secundum hac videlicet, nec Dominus sanguine suo redemit nos, neq; Calix Eucharistia, communicatio sanguinis eius est, neq; panis quem frangimus communicatio corporis eius est. Sanguis enim non est, nisi a venis & carnibus, & a reliqua quae est secundum hominem substantia, qua verè factum verbum Dei, sanguine suo redemit nos. Quemadmodum & Apostolus eius ait. In quo habemus redemptionem per sanguinem eius, & remissionem peccatorum. Et quoniam membra eius sumus, & per creaturam nutrimur. Creaturam autem ipse nobis praestat, solem suum oriri faciens, & pluens quemadmodum vult, cum Calicem qui est creatura, suum corpus confirmauit, ex quo nostra auget corpora. Quando ergo & mixtus Calix, & factus panis, percipit verbum Dei: fit Eucharistia sanguinis & corporis Christi, ex quibus augetur & consistit carnis nostra substantia. Quomodo carnem negant capacem esse donationis Dei, quae est vita aeterna, quae sanguine & corpore Christi nutritur, & membrum est eius, quemadmodum & Apostolus ait, in ea quae est ad Ephes. Epistola. Quoniam membra sumus corporis eius: de carne eius, & de ossibus eius, non de spiritali aliquo & inuisibili homine dicens hac (Spiritus enim neq; ossa, neq; carnes habet) sed de ea dispositione quae est secundum hominem, quae ex carnibus & nervis, & ossibus consistit, quae de Calice, qui est sanguis eius nutritur, & de pane, qui est corpus eius, augetur. Altogether beine are those men, which doe contemne the whole order that God hath set, denie the saluation of the flesh, and despise the regeneration thereof, saying that it is not able to receyue incorruptibilitie. For by this meanes, that is to saie, if these sayings be true: neyther hath the Lorde redeemed vs with his blood, neyther is the cup of thanksgyving, the communion of his blood, nor the bread that we breake, the communion of his body.

bodye. For it is not blood, except it come from the veynes and
fleshe and the other substance which is of mans nature. Where
in the sonne of God being borne in deede: hath with his owne
blood redeemed vs. Euen as his Apostle also sayth: in whome we
haue redemption, the forgiveness of sinnes through his blood.
And because we are members of him, and be nourished by the
creature. And he it is that giueth the creature vnto vs, causing
his sunne to arise, and rayning in such sort as it pleaseth him,
when he sayde for a suretie, that the cup, which is a creature, is
his body, whereby he doth giue encrease to our bodyes. When
the mixed Cup therefore, and the bread that is made, doe receiue
the sonne of God: it is made the Euchariste or thanksgyuing of
the blood and body of Christ, whereof the substance of our flesh
is encreased and doth consist. How doe they denie that fleshe is a-
ble to receiue the gift of God, which is eternall lyfe, sith the
same is nourished with the blood and bodie of Christ, and is a
member of him, as the Apostle saith in that Epistle which he wrot
to the Ephesians. For we are members of his body, of his fleshe
and of his bones, not speaking these wordes of any spirituall or in-
uisible man (for a spirite hath neyther bones nor fleshe) but of that
disposition of partes, that is in mans nature, which doth consist
of fleshe, sinewes and bones, which is nourished by the cup that is
his blood, and encreased by the bread that is his body.

Nowe let the Reader iudge, whether Ireneus may be un-
derstanded to meane in this place, as you by cyting his wordes, what manner
would haue him seme to meane. First, it is manifest by hys men Ireneus
wordes, that he had to doe with such men as did vtterly denie had to doe
the resurrection of our bodies. And he proueth that their assertion with.
is verie veyne, sith our bodies be nourished in this lyfe, by the
same creatures that our sauour Christ hath made the sacraments
of his body and blood, which creatures we receiue at his hande,
for he causeth the sunne to arise and to warme the earth, and he it
is that giueth raine to moysten the earth, whereby the same bread
and wine, that he hath assuredly sayde is his body and blood, doe
grow out of the earth, whereby he doth giue our bodies encrease.

And to what purpose should he institute the sacrament of his

body.

body.

wordes that
must be war-
ily consi-
dered.

Genes. 29.

Watson is to
bolde with
Ireneus.

body and bloud in those creatures, if our nature, which he hath taken vpon him, and is nourished by these creatures: Should not by him be made incorruptible and immortall? How can they therefore (sayth Ireneus) denie that flesh is able to receyue the gift of God, which is eternall lyfe: sith the same is nourished with that creature that is the bloud and body of Christ, and is a member of him as the Apostle sayth. &c. Which wordes must be warily considered, least we should thinke that Ireneus doth deny, that the church of Christ is the spiritual or mystical body of Christ, affirming that the same is his very naturall body, which he took of the substance of the Virgine Marie. But when these wordes be well weighed: it appereth that Ireneus was earnestly bent to disproue not onely the opinion of such as doe denie our resurrection: but also their opinion that did affirme, that Christ took not mans nature vpon him, but had a fantastickall body: and therefore, he applyed the wordes of Paule against that error, saying, *Non de spirituali aliquo. &c.* He spake not those wordes to the Ephesians, of any spirituall or inuisible man, but of the disposition of partes that is in man, which consisteth of flesh, sinewes and bones. Understanding Saint Pauls wordes in that meaning that the wordes of Laban must be vnderstand, when he sayde to Iacob. *Os meum es & caro mea.* Thou art my bone and my flesh. That is, thou art of the same lynage that I am, and descended out of the same loynes. So Ireneus vnderstandeth saint Pauls wordes in that place, to signifie, that Christ and we, concerning his mans nature, be descended out of y loynes of one man, that is the first man Adam. And so he concludeth, that for as much as our nature is nourished and encreased by those creatures bread and Wine, wherein Christ hath instituted the sacrament of his body and bloud, and doth therefore call the same creatures, by the names of those things y they be sacraments of: the same nature must nedes be made incorruptible and immortall through him that hath receyued it to himselfe, and is himselfe incorruptible and immortall.

Wherefore it seemeth to me (W. Watson) that you are to bolde with Ireneus, when you affirme that his meaning is such as we
finde

finde to be contrarie to his playne and manifest wordes. For he sayth that the blood and body of Christ that he spake of, is that whereby the substance of our flesh is encreased & doth continue. But you doe denie that. For you say y^e it nourisheth not our flesh as other earthly meates doe, to this temporal lyfe: but to eternall lyfe. I would gladly knowe therfore what Ireneus may meane by the encreasing of the substance of our flesh by this foode.

Well, this matter is playne ynough to as many as will see. And so it is, that neyther Catholikes, nor heretikes, did in the dayes of Ireneus, beleue and confesse, that the sacrament of the body and blood of Christ, is the cause of the vncorruption of our bodies, and the eternall lyfe of the same. And that we which doe notwe denie our resurrection and euerlasting lyfe in an immortall state, to be the effect of the sacrament of Christs body and blood: doe not giue thereby any iust occasion, to be suspected of the error of them that doe denie the resurrection of our flesh. And for that you charge vs with beastlynelle of lyfe: for my part, I referre the iudgement to them that know vs both. Let other aunswere for themselues.

Well. For further proufe of this effect, you could bring in many mo Authoꝝ, as the saying of Hilarius. &c. Hilarius hath sayde thus, say you. *Hac vero vita nostra causa est. &c.* This is the verie cause of our lyfe: that we haue Christ by his flesh dwelling in our flesh.

First, I must tell you that you shew your selfe to impudent in translating the text that you cite out of Hilarius in this place. Hilarius de Let the learned iudge whether Hilarius haue sayde, this is the verie cause. &c. And againe in the ende of the sentence, dwelling in our flesh. The wordes in Latine for the first, are these. *Hac vero vita nostra causa est.* And for the other, the words be these. *Quod in nobis carnalibus, manentem per carnem Christu habemus.* If I should translate the whole sentence: I could not be bolde to say otherwise then thus. Truly, this is the cause of our life: that we, which be carnall or fleshy, haue Christ dwelling in vs, by the meanes of the flesh. But this is a common thing with men of your sort, not onely to alledge Patches out of the fathers, in such

fort that the true meaning cannot by the wordes that you cite be perceyued : but also , to make them seeme to serue your purpose, you will not stick to adde somewhat in the translation that can not be founde in their wordes , as in this place it doth most manifestly appere.

*Censura
Erasm.*

And how easie a thing it is for such as be disposed to apply the wordes of auncient wyrters contrarie to their meaning , to vse the wordes of this wyrtter so : may well be seene by that which Erasmus hath writte in his Epistle, set before this Authoꝝ works, where he sayth. *Plurimum sudoris compereram in emendando Hieronymo, sed plus in Hilario, cuius talis est sermonis Character, ut etiam si res per se dilucidas tractaret, tamen esset & intellectu difficilis, & deprauata facilis.* I did finde (sayth Erasmus) much labour, in the correcting of Hierome : but more in the amending of Hilarie. Whose manner of speeche is such , that although he did entreat of thinges which were of themselves euident and playne : yet should he be hard to be vnderstanded, and easie to be depraued. So maruell therefore, though you in this place, sayling of the first, which is harde, haue happened on the latter, which is easie. Affirming that Hilarius is one of those auncient fathers, that doe teach, that the resurrection of our bodies and euerlasting lyfe : is the effect of the sacrament of Christes body and bloud.

Yea, and in the selfe same Booke, out of which you cite those wordes, the same Erasmus doth iudge him to teache doctrine that is not sounde. And therefore in the afozenamed Epistle he sayth thus of him. *Et quum alias, tum libro de Trinitate. 8. magna contentione defendit, nos quoq; cum filio & patre, vnum esse natura: non adoptione, neq; consensu tantum.* And both in other places, and chiefly in his eyght booke *De Trinitate* : he doth with great contention defend, that we also, are all one with the sonne and the father, by nature, not by adoption and consent onely. And immediatly after he sayth thus. *Rursus eius operis lib. 3. sed magis lib. 10. sic loquitur de Corpore Christi, ut sentire videatur, Mariam virginem, prater concipiendi, gestandi, & pariendi ministerium, nihil addidisse de suo: cum orthodoxi credant, Christum ex opificio quidem spiritus, sed ex substantia virginis corporis conceptum. Quin & alia loca sunt, quae civilem & commodum*

modum requirant interpretem. Againe in the thirde booke of the same worke, but rather in the tenth booke : he doth so speake of the bodie of Christ, that he may seme to thinke, that besides the misterie of conceyning, bearing in his wombe, and bringing forth into this life, the virgine Marie did adde nothing of his owne. Whereas, such as be of right beliefe, doe beleue, that Christ was conceyued by the work of the holy ghost, but of the substance of the virgins bodie. Other places also there be, which do require a curteous and gentle interpretour.

I suppose you knew all this before : but by lyke you thought that all such as be not of your minde, must needs be ignorant herein. Else you would haue weighed Hillaries wordes better, before you had cited them for your purpose. But let vs see now how we can weigh them, and what doctrine will ensue vpon the taking of them in such sense as you doe. And if we finde that some absurde doctrine will follow vpon such a meaning as you gather of his wordes : why shoulde we not call to memorie the wordes of Erasmus in the Epistle aboue named, where he sayth thus. *Nemo quantumuis eruditus & oculatus, non labitur, non cacutit alicubi : videlicet ut omnes meminerint homines esse, & à nobis cum delectu, cum iudicio, simulq, cum venia legantur, ut homines.* There is no man, be he neuer so well learned and circumspect, that doth not slip, and in some point shew himself to lacke sight : that no man should forget them to be men, and that we shoulde reade them with choyle, wpyth iudgement, yea and with fauour also, as men.

Watson hath a wrong opinion of vs.

But bicause you haue (as you are wont) left out those wordes of Hilarie, both immediatly before and after, which might gyue more light to his meaning : I haue thought good to cyte the wordes that you doe, with some what of the circumstance.

Thus he sayth. *Quod autem in nobis naturalis hac vmitas sit, ipse ita testatus est : qui edit carnem meam. &c.* And that this naturall vmitie is in vs : he himselfe doth in this sort testifie. He that eateth my flesh and drinketh my bloude, doth dwell in me and I in him. For no man shall be in him, but such as he himselfe shall be in : hauing receyued into himselfe the flesh of that man only, which hath taken vpon him his flesh. The sacrament or mysterie of this

perfect vnitie, he had taught before, saying: euen as the liuing father hath sent me, and I doe liue through the father, so he that eateth my flesh shall liue through me. For euery comparison is taken according to the forme of vnderstanding, that by the example that is proponed, we maye vnderstande the thing that is talked of. Truly this is the cause of our life: that we which be carnall or fleshly, haue by the meanes of the flesh, Christ dwelling in vs: which shall liue through him, in such sort as he liueth through the father. If we therefore doe naturally liue through him, as touching the flesh, that is, hauing obtayned the nature of his flesh: how should it be, but that sith he doth liue by the meanes of the father, he must needes haue the father in himselfe, naturally, as touching the spirite: And he doth lyue by the meanes of the father, seing that his natiuitie hath not giuen him a straunge and contrarie nature, for as much as, that being that he hath, is of his father, and yet for all that, he is not by any vnelikelineesse incident to his nature, separated from him; seing that through his natiuitie in the strength of nature, he hath his father in himselfe. We haue made mention of these things, bicause the Heretikes (which sayne that the vnitie betwene the father and the sonne, is onely the vnitie of will) haue vsed the example of our vnitie with God, as though, when we be by seruice onely and will of religion, knit vnto the sonne, and by the sonne to the father: there were no proprietye of naturall communion graunted vnto vs, by the sacrament of his body and bloud: where as the mysterie of the true and naturall vnitie, is to be preached, both by the honor of the sonne of God, which is giuen vnto vs, and also by the sonne that is carnally abyding in vs, being bodily, and inseparably ioyned together in him.

In the latter part of these words Hilarius doth playnely shew the cause that moued him to write after such sort as he doth in the former part of the same. The heretikes (sayth he) which sayned that the vnitie betwixt the father and the sonne, is onely the vnitie of will, &c. By this it is manifest, that his purpose was to proue: that the example whereby the heretikes would proue, that the vnitie that is betwixt Christ and his father, is but the vnitie
of

of wyll : doth serue nothing for their purpose . For the vnitie that is betwixt Christ and vs , and through Christ betwene God the father and vs : is not onely in wyll of religion and seruice , but naturall and true . And in Christ , we are bodily and inseparably ioyned one to another , and doe altogether liue by the meanes of Christ , as Christ doth lyue by the meanes of his Father . And therfore he sayth as you haue cited. *Hac verò vita nostra causa est. &c.* Verily, this is the cause of our lyfe. &c.

Powe (M. Watson) call to memorie , the admonition that Erasmus gyueth in his Epistle , concerning the maners of speeches that this autho^r vseth in his wo^rkes , and touching the doctrine that he teacheth in this booke , wherout you alledge those wo^rdes that we haue nowe in hande : and then it shall appere to you (I trowe) that you haue not vsed Hilarius well , in bearing men in hande , that he is one of them that teach our resurrection and euerlasting lyfe , to be the effect of the sacrament of Christs body and bloud . For it shall be playne that he meaneth to teache , that as Christ and his father be one in nature : so Christ and we that doe beleue the promise that God hath made in him , and therfore be by loue inseparably ioyned one to another , and doe therfore oftentimes come togither , and be partakers of one loafe and one cup , whereby this perfite vnitie that we haue with God , and one with another , is playnely preached vnto vs , and euen oure verie senses certefied , that we are by fayth inseparably ioyned vnto Christ , as members to thei^r head , and by loue one to another , as members of one body amongst themselues . We must therefore in this point , vse both iudgement and fauour in the reading of Hilarius .

If you should therefore , go about by many such places as this , to proue this effect of y^e sacrament : you should in dede through your ouer much curiosity , seme to much to mistrust the credite of your so faithfull an auditor . Wherfore you doe well to cōclude without any more to doe . And as for the ascrib^{ing} of the effect that you haue spoken of , to so base creatures as bread and wine : you shall not neede to feare , if ye will with vs ascribe it to him , that is the efficient cause thereof , which is the diuine maiestie it selfe . But

God is the
efficient cause
of our resur=
rection.

The first Sermon

nowe let vs see what other effectes, this sacrament seemeth to you to bring forth.

WATSON.
diuision.25
1. Cor. 10.

The principall effect of all is to make vs one body with Christ, which is declared in saint Paule, in these wordes: *Panis quem frangimus, nonne communicatio corporis Christi est?* The bread, which we breake is it not the communion of Christs bodye (that is to saye,) doth it not ioyne and knit vs in the vnity of one body of Christ?

Chrysost. in
Paul.
1. Cor. 10.

Vpon the which place of saint Paule Chrysostome noteth, that he sayde not (it is the participation) but it is the communion of one body. Declaring thereby the highest and greatest coniunction that can be, sauing the vnity of person: for the bread which we breake, that is to saye, the naturall body of Christ vnder the forme of bread, which we breake, and deuide amongst vs, not taking euery man a sundry part, but euery man taking the whole & the same: And as Cyrill sayth, Gods sonne going into eucry man, as it were by diuision of himselfe, yet remayneth whole without any diuision in euery man: this bread (I say) is the communion of Christes body, that is to say, maketh vs that be dyuers in our owne substaunce to be all one mysticall body in Christ, indued all with one holy spirite, whereby the influence of Christes grace, that is our head, is deriued and deduced vnto vs, that be members of his body, fleshe of his fleshe, and bones of his bones.

Chrysost. in
Paul.
1. Cor. 10.

Thus doth Chrysostome expound the words of S. Paule. *Quid enim appellio (inquit) communicationem? idem ipsum corpus sumus: quidnam est panis? corpus Christi: quid autem fiunt qui accipiunt corpus Christi? non multa sed vnum corpus.* What meaneth saint Paule, when he sayth (the communion) he meaneth that we be all one body: What meaneth he by this worde (bread) the body of Christ. What are they made, that receyue the bodye of Christ? they are not made many bodyes, but one bodye. And therefore saint Paule sayth by and by after *Vnus panis vnum corpus multi sumus, omnes enim de vno pane participamus.*

We

The first Sermon

III

We that be many, are made one bread one body, for bicause all we doe receyue and eate of one bread.

Here he telleth playne, why we that be many in number, are all made one bread, one mysticall bodye, bicause (sayth he) all we eate of one bread, which is one naturall bodye. And this worde (bread) here must needes be taken for Christes naturall body, and not for materiall bread (as the heretikes say) for it can not be conceyued, neyther by reason, nor by fayth, how that all we christen folkes that liue now, and haue lyued since Christes time and shall liue till Domelday, can eate all of one and the same bread, and eate also at sundrie times all of the same one bread, being one bread in number and not one bread in kinde (as some would make cauillation) seing we be not fed *Cum generibus & speciebus*, with kindes of bread (as the Logitianes say) but with singuler bread: except we vnderstand by this one bread the bread of lyfe that came from heauen, the dread of Christes naturall body in the sacrament, which he promised to giue vnto vs all, wherof (as saint Cyprian sayth) *Aequa omnibus portio datur, integer erogatur, distributus non dimembratur, incorporatur non iniuriatur*, and so forth, whereof equall portion is giuen to all this deliuered whole, and being distributed, is not dismembred, and being incorporate into vs, is not iniured, and being receyued, is not included, and dwelling with those that be weake, is not made weake.

*Cyprian. De
Cena. Domi.*

And the reason why all we should be made one bodye, that receyue one body, is declared in Cyrill, the Latine is long, but the Englishe is this: We men beyng all dyuers in our owne proper substaunce, according to the which one man is Peter, an other is Thomas, an other Mathew: yet are we all made one body in Christ, bicause we be fed with one fleshe, and are sealed in vnitie with one holy spirite: and bicause Christes body is not able to be deuided, therfore being of infinite power, and receyued of all our diuers bodies, maketh all vs one body with himselfe.

*Cyrillus de
Trini. li. 1.*

Which vnitie of body saint Chrysostome expresseth by

*Chrysost. in
Matth. hom. 83.*

The first Sermon

a similitude of Dough and Leuine, that we are made one body, as meale of many graine and water, when it is kned, are made one Dough or Leuine: his wordes be these. *Veniat tibi in mentem, quo sis honore honoratus qua mensa fruaris: canamque nos alimur, quam angeli videntes tremunt, nec absque pauore propter fulgorem, qui inderesilit aspicere possunt, & nos in vniam cum illo massam reducimur. Christi corpus vnum & cara vna. &c.* Remember with what honour thou art honored, of what table thou eatest for we are fed with that thing at which the Aungels looking vpon, doe tremble and quake, and without great feare be not able to beholde it for the brightnesse, that commeth from it, and we are brought into one heape of Leuine with him, being one body of Christ, and one fleshe, for by this misterie he ioyneth himselfe to all the faythfull and those children, whom he hath brought forth, he doth not commit them to be nourished of an other, but he himselfe most diligently and louingly doth feede them with himselfe.

Let my maysters of the newe learning tell me, how these words can be any wayes applyed and verified of bread and wine with all their figuratiue speeches and hyperbolies.

Cyrillus li. 10.
Cap. 17. &
libr. 4. ca. 17.

This coniunction also of vs with Christ, Cyrill expresseth by a similitude of two waxes melted and mingled together. *Quemadmodum si quis igne liquefactam ceram alia cera similiter liquefacta ita miscuerit, ut vnum quid ex utrisque factum videatur: sic communicatione corporis & sanguinis Christi ipse in nobis est, & nos in ipso. &c.* Like as if a man mingle one waxe melted with an other waxe melted, so that one whole thing of them both be sene to be made, euen so by the communion and receauing of Christes body and bloud, he is in vs and we in him, for otherwise the corruptible nature of our bodyes could not be brought to incorruption, except the body of naturall life were ioyned to it.

Hilarius in
Psal. 6.

Hilarius also, the great learned and godly Bishop sayth: *Per communionem sancti corporis, in communionem deinceps sancti corporis collocamur.* By the communion of his holy body, we are afterwarde placed and brought into the communion of hys holy

holy body.

In such a playne matter as this is, what neede I to heape places one aboue another, all the fathers be full of it. Wherefore seing the effect of this sacrament is to be made one mysticall body with Christ, fleshe of his fleshe, and bones of his bones, as saint Paule sayth: which vnion (as Cyrill sayth) is not onely by will, affection, sayth, and charitie, but also carnall and naturall (as Hilary sayth) by Christs flesh mingled with our flesh by the way of meat: I can not see, but that it is great wickednesse and plaine blasphemy to ascribe this glorious effect to the needie elementes of this worlde, as to bread and wine, but onely to the body and bloud of our sauiour Christ, as to the onely substaunce of the blessed sacrament of the aultar.

Ephes. 5.

Cyrillus. li. 10.

Capit. 13.

Hilarius de trini. li. 8.

Now, you are come to the principall and chiefe effect of your sacrament of the aultar. Which you say, is to make vs one body with Christ. This ye will proue first by the wordes of Paule to the Corinthians, which are these. *Panis quem frangimus. Et. The bread which we breake. &c.* Howe farre the meaning of Saint Paule in the place that you cite, doth differ from your meaning in cyting his wordes: may easily appere to as many as will and are able to iudge indifferently. I dare therefore saye to such as shall reade thys aunswere, as saint Paule sayth there, to the Corinthians. *Vos ipsi iudicate quod dico.* Be you your selues iudges of that which I speake. Saint Pauls purpose in that place, is to perswade the Corinthians: that they might in no case match christen religion with Idole seruice. For a little after those wordes that you cite, he sayth. *Nolo vos fieri socios Demoniorum. Non potestis Calicem Domini bibere, & Calicem Demoniorum. Non potestis mensa Domini participes esse, & mensa Demoniorum.* I would not (sayeth saint Paule) that you should be made companions of Deuilles. You can not, or you may not drinke the Lordes cup, and the cup of the Deuils. You may not be partakers of the Lords table, and of the table of the Deuils. By which wordes it is manifest, that saint Paule did purpose to perswade the Corinthians, that such as would be christians, must withdraue themselves from all Idola-

CROWLEY.

1. Cor. 10.

D. J.

trie,

trise, and keepe the religion of Christ pure and vnspotted, with the mixture of any heathenish Gods seruice. But you (M. Watson) will make vs beleue that saint Paule meaneth to teach, that our knitting together into one body with Christ : is the effect of your sacrament of the aultar. For so you doe expound the words that you cite out of Paule. *Nonne communicatio. &c.* That is to say (say you) doth it not ioyne and knitt vs in the vnitie of one bodye in Christ : Sauing that I doe know it to be your common custome, thus to handle both the scriptures, and the wrtyngs of the auncient fathers: I would wonder that euer you could so shame make such interpretation of these wordes. But nothing may be wondered at, which custome hath made common.

Chrysost in
1. Cor. 10.

But you haue Chrysostome, to take your part, you say, who noteth vpon this place, that Paule sayth not, it is the participation, but the communion of one bodye. First I must note here, that you haue done, you wot not what. For you haue founde out for your maisters of the newe learning, that which some of your fort haue sayde, could not be founde in any part of the scripture: That is, that the sacrament of Christs body, is called a communion. But let vs see what Chrysostome hath sayde. For it were not wisdom to trust you when you cite his sentence without his wordes, as you doe here. His wordes therefore are these. *Quare non dixit participatio? Quia amplius quiddam significare voluit, & maiorem inter hac conuenientiam ostendere. Non enim participatione tantum & acceptione: sed vnitate communicamus. Quemadmodum enim corpus illud vnitum est Christo: ita nos per hunc panem vnione coniungimur.* Why did he not call it a participation? Because he was wylling to signifie a greater matter, and to shew that there is great agreement betwene these things. For we doe not communicate in taking and receyuing onely: but in vnitie also. For euen as that body is vnited vnto Christ: euen so are we by this bread, ioyned together in vnion.

Now let the Reader compare these wordes of Chrysostome: with those that you haue vsed in your Sermon, as though they were Chrysostomes: And so shall he be able to iudge how saythfully you haue dealt therein. Chrysostome sayth that Paule doth not

not call it a participation, but a communion, because he would by that worde signifie a greater matter, then he could by the other, and shewe that the things bled in the communion, doe verie much agree with those that doe communicate. As though he should haue sayde, it is a greater matter to communicate with Christ and christians: then only to be partaker of those creatures which be bled in communicating. For such as doe communicate with Christ and christians, are become members of that body wherof Christ is the head, and doe receyue from Christ, spirituall lyfe, strength, and comfort, as naturall partes of a naturall body, doe receyue naturall lyfe, strength and comfort, from their naturall head. And such as doe communicate with Christians, are coupled together in the felowship of members of one body, not onely with these christians that are now lyving: but with those that haue bene before, and those that shall be after also. And the creatures bread and wine doe serue verie well to signifie this communion both with Christ and christians. And therefore Paule would vse the worde Communion, rather then participation. And that this is Chrysostomes meaning in that place, is playne by the wordes that folow and I haue set downe in wytyng. *Non enim participati-*
one. &c. For we doe not communicate. &c. Where, in the last sen-
sence he sayth. Euen as that body (meaning the Church that com-
municateth in vnitie) is vnited vnto Christ: so are we that be
members of that body or Church, ioyned together in vnion, by the
vse of this sacramentall bread.

And here is another thing that maketh verie well for your purpose (P. Watson) Chrysostome sayth. *Per hunc Panem.* By this bread. The matter or substaunce that he speaketh of, doth he call bread: but you and your sort will none of that. Wherefore Chrysostome is no man for you.

Chrysostome
is no man for
Watson.

But Cyrillus must helpe out with this matter. He sayth (say Cyrillus li. 12.
you) that Gods sonne going into euery man, as it were by deu-
sion of himselfe: yet remaineth whole. &c. But hauing little cause
to trust your report: I will cite his wordes as he wrote them. He
sayth thus. *In singulos enim partibiliter transiens vnigenitus, & animam*
atq; corpus eorum per carnem suam sanctificans, impartibiliter atq; integre

Capit. 32.

Christes
manhoode
can be but in
one place at
once.

Chrysost in
1. Cor. 10.

in omnibus est : cum vnus vbiq; sit , nullo modo diuisus . For, the onely begotten sonne passing into euery one particularly , and sanctifying both their soules and bodies through his owne fleshe , is after an impartible maner wholly in euery one : seeing that he being but one is in euery place , and is by no meanes deuided . If there were nothing else to be gathered of *h* circumstance of this place , the herie wordes are open ynough to declare the meaning of the writer , to be farre other then you would haue it seeme to be . For he sayth . *Cum vnus vbiq; sit , nullo modo diuisus .* Seeing he bring but one , is in euery place , and not deuided by any meanes . By which wordes it is manifest , that he speaketh there of the diuine nature of our Saviour Christ , which is present in euery place , and absent in none . But his bodily presence , neither is nor can be in many places at once , as S. Austen teacheth , writing to Dardanus . But besides this , the words that go immediately before doe shew , that Cyrill maketh this a mystical signification of that which was done by the souldiours at the passion of Christ , when they did cast lots for *h* coate of his that was without seame . And he sayth . *Nam quatuor orbis partes ad salutem reducta , indumentum verbi , id est , carnis eius impartibiliter inter se partiti sunt . In singulos enim .* &c . For *h* foure partes of the worlde being brought to saluation , did after an impartible maner deuide among themselves , the garment of the sonne of God , that is his fleshe . For the onely begotten sonne . &c . By which wordes it is playne , that Cyrill meaneth of that partaking of the fleshe of Christ , which is amongst the saythfull by sayth . By which sayth we are made one mysticall body in Christ , and be by him indued with one holye spirite , and be vnto him as dearly beloued , as his owne members , fleshe and bones .

And yet once agayne Chrysostome must helpe to expounde the wordes of Paule . His wordes be these (say you) *Quid enim appello (inquit) communionem ?* &c . What meaneth saint Paule . &c . As for the fault that your printer hath made : I haue amended without any more to doe , as in many other places of your printed sermons I haue done : but your owne subtile dealing in the translation , I may not passe ouer so . A man that had ment vprightly : would haue translated the wordes of Chrysostome thus . *What*
doe

doe I call communion, sayth Paule: We all are one and the selfe same body. And what is the bread: The body of Christ. And what are they made that doe receyue the body of Christ: Not many, but one body. Nowe, what helpeth this to proue your purpose: That is, that our knitting together into one body, is the effect of the sacrament. The Communion, that is to say, the action of the institution of Christ, in breaking of sacramentall bread: doth teach that we which be partakers thereof, be all one and the selfe same body, and bicause we be so, therefore we doe frequent and vse that action. We are not therfore made one body by this doing, but being so before, by sayth that worketh by lone: we doe by frequenting that mysterie, shewe our selues so to be. And the bread is the body of Christ. Not as you would haue vs beleue that it is: but sacramentally. And by the common rule of sacraments, it hath the name of that thing whereof it is a sacrament, and is called the body of Christ, & such as doe receyue this body of Christ, are made one body and not many. Not bicause they were not one body before they did receyue that sacrament: but bicause they be thereby made knowne to be one body. For if the receyuing of the sacrament should make them such: then should it folow, that as often as they receiue that sacrament: they should afreshe be made one body, which can be done but once. And that is, when (being elected in Christ from the beginning) they be in time moued by Gods holy spirite, to beleue in hart and confesse with mouth, that Iesus Christ, the sonne of God, hath dyed for our sinnes, and is risen agayne for our righteousnesse, and receyue, or doe consent to receyue, or be mate to receyue the sacrament of Initiation & God hath appointed, which was in the time of Moses law circumcision, and is now baptisme in water. Thus are we first made and shewd to be members all of one body: and by the vse of & other sacrament, oftentimes shewd to be the same.

The effect of sacraments.

The businesse that you make about the other wordes of saint Paule, that is to say, *Vnus panis, vnum corpus*. &c. One bread, one body. &c. might verie well haue bene spared. For when Saint Paule sayth, *Omnes enim de vno pane participamus*: We doe all take parte of one loafe of bread: he meaneth not to stretch the v

A note for
vniuersall
signes.

Cyprian De
Cana Domi.

niuersall signe, All, to all the members of the vniuersall Church of Christ, as you would beare vs in hande that he doth : but to all the members of euery particuler Church when they come together to communicate, and thereby to shew themselves members of one body. And y this is his meaning may well appeere, by that he saith thus to the Corinthians. *Videat Israel secundum carnem, &c.* Consider Israell after the fleshe. Are not all they partakers of the aultar : that doe eate of the sacrifices ? Paules purpose in these wordes : is to open his meaning in the other. It must needs follow therefore, that he meaneth of particuler congregations, and not of the vniuersall Church : as you would sayne haue him to meane : you haue therefore made more a doe then needed.

Let vs now see, what helpe you finde at the hande of saint Cyprian. He sayth. *Aequa omnibus portio datur. &c.* Equall portion is giuen to al. &c. According to your custome : you doe here also leaue out those wordes, y might giue light to the writers meaning. I will therefore set them in wytyng as they stande in the Sermon that you cite. *Iam nulla fit panis mutatio, vnus est panis caloris continui, status integri, qui semel oblatu Deo, in sapore dulcissimo, & candore purissimo persenerat. Nec solos sacerdotes ad panis huius dignitatis leuitica, prerogativa admittit, vniuersa Ecclesia ad has epulas inuitatur, aqua omnibus portio datur. &c.* As you haue cyted. Nowe (sayth Cyprian) there is no chaunging of the bread, there is one loafe of bread, which hath in it a continuall heate, and is of sound state, which being once offered to God, doth still remayne in most pleasant or swete taste and pure whynesse. Neyther doth the prerogative of this leuiticall dignitie, admit priestes onely to eate of the loaves : the vniuersall Church is inuited or bidden to this feast. Equall or like portion is giuen to euery one. It is deliuered whole, and being distributed, it is not torne in peces. It is incorporated and not iniured. It is receyued and not included. Dwelling among y weake, it is not made weake, neyther doth it disdain the ministerie of the poore. A pure sayth, a sincere minde, doe delight this tenaunt. Neyther doth the narrownesse of our poore house, offend or pinch in, the greatnesse of the vnumerable and almightie God.

If you had cyted all these wordes: Cyprians meaning would haue bene somewhat more playne, to such hearers as had not bene altogether blinded with affection to that doctrine that you laboured to maintayne. It is manifest that Cyprian doth here speake of Christ, which is that bread which came from heauen, and was figured by the Manna that fell from heauen in the wyldernesse, and by the shewe breads, that were by the law appointed to be set before the Arcke in the Tabernacle, and to bee chaunged every day: whereof none might eate, but onely those Priestes that were of the leuiticall lyne. But this bread Iesus Christ being once offered, remayneth for ever. And all the whole Church of Christ, is called to come & fede vpon this bread. Euerie man that wyth pure sayth and sincerẽ minde, cometh to fede vpon him: shall receyue him whole. And though he be by sayth eaten of all: yet is he not, neyther can he be consumed, nor torne in pèces. Yea, a little before those wordes that I haue written Cyprian sayth. *Vna est domus Ecclesia, in qua Agnus editur, nullus ei communicat, quem Israelitici nominis generositas non commendat.* It is the onely house of the Church, wherein the Lambe is eaten: none is made partaker thereof, whome the nobilitie of the name of Israell doth not commend. By these wordes it is most euident that Cyprian ment to teache, that such as shall be partakers of Christ, must by election in Christ, be made meete ther vnto, being commended by the nobilitie of the name of spirituall Israell, whereof the carnall Israell was a figure. And their Lambe, Manna, and shewe bread: a figure of that everlasting bread which he speaketh of here. So farre of is he from confirming of that which you would proue, that is, that our knitting together in Christ, is the effect of the sacrament of the aultar, as you call it.

Yet one thing more I must needes note in the wordes of Cyprian. He sayth that all the whole Church is called to this banquet, and that equall portion is giuen to euery one. He w agreeeth this with your priuate Masses, and your withholding of the one halfe of the sacrament from the laye sort.

But now to Cyrill once agayne. He must helpe you once more, to beare vs downe by strong hande, that our cowlpling together

Cyprians meaning was farre other then was watsons.

Cyrillus de Triu. lib. 1.

D. liij.

gither

The first Sermon

gither in Christ, is the effect of your sacrament of the altar. His Latine is long (you say) and therefore you passe it ouer. But the Englishe is thus. We men, being all diuers in our owne proper substance. &c. Well, though the Latine were longer then it is; yet would I be bolde to trouble the reader with it: bicause it shall make manifest to all men that will read it, that it was not the desire to auoyde tediousnesse, that moued you to leaue out the Latine, but a purpose to blinde the simple hearer or reader of your subtille Sermon. The words of Cyrill in Latine are thus. *Disce enim quodammodo in substantiā propriam, hoc est singularē, iuxta quam hic quidem est Petrus, ille Thomas vel Mathæus: eiusdem corporis facti sumus in Christo, vna carne pasti, & vno spiritu sancto, ad unitatem obsecrati. Et quandoquidem est indiuisibilis Christus (nullo enim modo diuisus est) vnum omnes sumus in ipso.* We being after a certaine sort deuided, every man into his owne proper (that is to say, his singular) substance, whereby this man is Peter, and that man is Thomas or Mathewe: are made one body in Christ, being fed with one fleshe, and sealed vnto vnitie by one holy spirite. And bicause Christ can not be deuided (for he is by no meanes deuided) we are all one thing in him.

So we let the indifferent reader iudge, holwe saythfully you haue handled this place of Cyrill. And as he shall finde you saythful herein: so let him giue credit to the rest of your doings. Cyrill hath sayde that we be all one thing in Christ, bicause Christ can not be deuided: & you say, that we be made all one body in Christ, bicause we bee fed with one fleshe. &c. And bicause Christs body is not able to be deuided. And you adde a conclusion, as though Cyrill had so concluded, and you say: Therefore being of infinite power, and receyued of all our diuers bodies, maketh all vs one body with himselfe. No maruell though you would not cite the Latine: seeing you were minded to swarue so farre from it in your Englishe. But *vna carne pasti*: Being fed with one fleshe, is the grounde that you build vpon. As though Cyrill might not meane here, of that spirituall eating of Christs fleshe, that Christ himselfe spake of in the sixt of John, where he sayth that the fleshe (that is the fleshy meaning) doth profit nothing at all.

The cause
why watson
would not
cite Cyrill
in Latine.

John. 6.

pet

The first Sermon

121

Yet once more must Chrysostome helpe to proue this effect.

You say that he doth expresse this vnitie by a similitude of Dough *Chrysost in*
or Leuen. &c. His words be these (you say) *veniat tibi in mentem. &c. Math. 22. 83.*

You are so accustomed to helpe the auncient wyrters : that you
can not both cite their wordes aright, and Englishe them truely,
in any one place that I can yet meeete withall. Chrysostome hath
not spoken any one worde of Leuen in that place which you cite.

Et nos in vnam cum illo massam reducimur. And we are brought into
one lump of Dough with him, being one body of Christ and one
fleshe. Here is no mention of Leuen, neyther of meale of many
graines and water. Which you say Chrysostome maketh a si-
militude of, to proue our vnitie in one body. And this is also to
be noted. That when you are come to, *Christi corpus vnum & vna*

caro, one body of Christ and one fleshe : you passe ouer twice so
much matter as you haue cited, and then in Englishe you go
on with these wordes. For by this misterie. &c. as though there
had bene no word at al betwixt. And to enure your selfe with your
accustomed feates : you translate the wordes of the later sentence
farre other wise then they signifie in Latine. For where Chry-
sostome doth in Latine say thus. *Sed ipse studiosissime alit* : But he
himselfe doth most diligently and carcfully nourishe them : you
haue sayde thus : But he himselfe, most diligently and louingly,
doth feede them with himselfe. Thus you doe, as one eyther past
shame, or assured that no man should at any time examine your
wordes, and charge you with your subtile dealing.

But now we you haue wonne the victorie : let my maysters of
the newe learning (say you) tell me. &c. Your maysters of the new
learning as it please you to terme vs : neede not to vse eyther
figuratyue speeches or hyperbolies, to proue that these wordes of
Chrysostome may be verified of bread and wine. For I am sure
there is not one amongst vs, that is learned : but he will readily
graunt, that Chrysostomes purpose in this place, was to let forth
and commende vnto vs, the exceeding greatnesse of the loue of
Christ towards his elected and chosen Church and congregation.
Who, as saint Paule sayth, being in the maiestie of God : spa-
red not to abase himselfe, and to take on him, our base and mis-
Philip. 2.

R. J.

rable

The first Sermon

rable estate. And to this purpose hath Chrysostome sayde. *Et nos in unam cum illo massam reducimur* And we are brought into one lump of Dough with him. And againe. *Singulis enim fidelibus per hoc mysterium se coniungit.* He doth by this myserie ioyne him selfe to every faythfull man and woman. And in conclusion he sayth thus. *Hac etiam re tibi persuadens carnem illam tuam assumpsisse: tantam igitur charitate, atq. honore affecti, non torpeamus.* Perswading thee also by this thing, that he hath taken vpon him that verie flesh of thine. Being therefore so greatly beloued and honored, let us not be sluggardes.

Nowe let my maysters that would be called of the olde learning, tell me howe this place of Chrysostome can be rightly applyed, to proue that our coupling together in Christ in the fellowship of members of one body, is the effect of their sacrament of the aultar. Let them take the spache to be in what kinde they wyll, eyther playne, figurattue, or hyperbolicall.

But you haue not yet done with Cyrill in this matter. You must nowe expresse by a similitude of two wares melted & mingled together, this coniunction of vs with Christ. A man might aske you, what this maketh to the purpose. You must proue that our knitting together into members of one body, is the effect of the sacrament of the aultar. But let vs weigh his wordes. He sayth thus. *Quemadmodum si quis. &c.* Lyke as if a man mingle. &c. You haue cyted the wordes of Cyrill verie truly, but you haue not coated the place aright. For in the. 17. Chapter of the tenth Booke, are no such wordes to be founde, neyther is there any such matter handled there. But in the. 13. Chapter of the same Booke, the wordes that you cite are founde. And in the. 17. of the fourth are founde wordes to the same effect. But in the translating of these wordes. *Communicationis corporis & sanguinis Christi*: You take one little peece of your common trick. For you say thus. By the communion and receyuing of the body and bloud of Christ, where as the true Englishe of the wordes is thus. By the communicating of the body & bloud of Christ, which communicating is in the faithfull beleuers of y promise of God made in Christ: though the same doe neuer receiue the sacrament of the body & bloud of Christ.

Cyrrill. li. 10.
Capit. 13. &
li. 4. capit. 17.

Watsons olde
tricke will
not be left.

If you would haue looked in the last Chapter of the ninth booke: you should haue scene what Cyrill meaneth by this worde *Communicatio*. His wordes be these. *Non erat possibile, aliter corruptibilem secundum naturam hominem, mortem effugere, nisi primum adeptus gratiam, rursus particeps Dei fieret, qui omnia per filium in spiritu uiuificat. Carne ergo & sanguini communicauit, id est, qui secundum naturam uita est, unigenitus Dei Patris filius, homo factus est, mediator Dei atq; hominum, ut scribitur. Natura Deo coniunctus, ex quo est, & hominibus rursus, ut homo &c.* It was not possible that man, which by nature is corruptible, should otherwise escape death, except obtaining the first grace, he might agayne be made partaker of God, that doth in the spirite quicken all things by his sonne. He hath therefore communicated himselfe to fleshe and bloud, that is to say, the onely begotten sonne of God the father, which is by nature lyfe, is become man the mediator of God and men, as it is wrytten, being by nature ioyned to God, of whome he hath his being, and agayne vnto man, as he is man.

Thus it is manifest, howe euill fauouredly, the meaning of the auncient wryters, doth agree with your purpose in cyting them in your Sermons. Cyrill speaketh of the communion or fellowship that man hath with Christ, by his incarnation: & you cite him to proue the ioyning of al christians into the fellowship of one body, by receyuing the sacrament of the aultar, as you call it.

Nowe let vs see what Hilarius hath sayde in this matter. His words (you say) are these. *Per communionem sancti corporis.* By the communion of his holy body. You note in the margent of your printed booke, that this sentence of Hilarie, is wrytten in his Commentarie vpon the first Psalm. When you can shewe vs that Commentarie, you shall haue the wordes that you cite answered. Saint Hierome saith that Hilarie wrote onely vpon the first and second Psalmes, the. 51. and so forth to the. 62. and from the. 118. to the last. And in his printed workes, we finde but eyght mo, whereof the first is none. Wherefore I must thinke that the great, learned and godly Bysshop that you speake of: is your selfe or some other such as you are. But if it may be found in some other part of Hilarius workes: what shal it make for your purpose,

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purpose, sith these wordes may haue a good sense, if we vnderstand by the first Communion, that which we haue by the incarnation of our Saviour Christ, and by the later, that which we haue one with another. For by the communion that we haue with Christ, we be placed in that communion that we haue one with another. And so doe these wordes make nothing to proue, that our cōuolping into one body in Christ, is the effect of the sacrament of the aultar.

But nowe that your store is well spent: you vse your figure of Rhetoricke to blere the readers eye withall. In such playne matter as this, what neede I heape places, one aboue another? All the fathers are full of it. How full the fathers that you speake of be, of this so playne matter, doth (I trust) sufficiently appere, in that which I haue alreadye written, in the answer to that which you haue as yet alledged in the prouise of this matter.

Wherefore, seing you haue not as yet proued, neyther shall hereafter be able to proue, eyther by the wordes of the scripture, or of the auncient fathers, that our knitting together into one body in Christ, is the effect of your sacrament of the aultar: it is no wickednesse nor blasphemie at all, to ascribe that effect to the efficient cause thereof, which is God the father, through his sonne Iesus Christ, and the holy ghost. But nowe let vs see, what other effectes you haue.

WATSON.
Diuision. 26

Psal. 22.

Chrysost. in

Psal. 22.

Euthymius in

Psal. 22.

Beside these effectes gathered out of the new Testament there be also other mentioned in the Psalmes. Whereof one is, that this sacrament is an armour and defence against the temptations of our ghostly enimie the Deuill, as it is written in the 22. Psalme. *Paraſti in conſpectu meo menſam aduerſus eos qui tribulant me.* Thou haſt prepared in my ſight a Table against them that trouble me.

By this Table (sayth Chrysostome vpon this place) is vnderſtanded that thing that is consecrated vpon the aultar of our Lorde: and Euthymius a Greeke Author sayth ſo alſo: *Par hanc menſam intelligit altaris menſam, in qua cena myſtica*

illiacet : by this table he vnderstandeth the table of the altar, vpon which lyeth the mysticall supper of Christ, which doth arme and defend vs against the Deuill, which sometimes craftily layeth in wayte for vs, sometimes fiercely and cruelly assaulteth vs, that be fed at Christes table.

Saint Cyprian teacheth vs the same lesson, saying : *Quos excitamus & exhortamur ad praelium non inermes & nudos relinquamus, sed protectione sanguinis & corporis Christi muniamus* : Those persons whom we prouoke and exhort to fight against their enemies (be it eyther the Deuils our ghostly enemies, or the Deuils limmes the persecutours of Christes church) let vs not leaue them naked and vnarmed, but let vs harnesse and defend them with the protection of Christes bodye and blood. Cyprianus. li. 2. Epist. 2.

And a little after he sayth : *Cum ad hoc fiat Eucharistia, ut possit accipientibus esse tutela, quos tutos esse contra aduersarium volumus, munimento dominica saturitatis armemus*. Seing this sacrament is ordeyned for this purpose, that it should bee a defence to the receyuers, let vs arme them with the shield and harnesse of our Lordes meat, whome we would should be safe against their aduersarie.

This is that foode, that maketh a man meete, and prepareth him to martirdome. This blood of Christ is dronken daylie of vs, that we might in his quarel shed our blood agayne : and as he wryreth in an other place : howe can we shed oure blood for Christ, that bee ashamed to drinke Christes blood ? Cyprian. li. 4. Epist. 6.

This blood being receyued of vs (as Chrysostome saith) driueth the Deuils away, and doth allure the Aungels and the Lorde of Aungels vnto vs : for after the meat of oure Lorde receyued, he forsaketh vs, and flyeth awaye swifter then any winde, and dar: not approach neare, bicause all entraunce for his temptations is shut vp. As saint Ambrose wryteth. *Cum hospitium tuum aduersarius viderit occupatum celestis fulgore presentia, intelligis locum tentamentis suis interclusum esse per Christum, fugiet ac recedet*. &c. When thy aduersary shall see thy Chrysost. in Ioan hom. 45. Chrysost ad Neophytos. Ambrose in Psalm. 118. Scr. 8.

R. iij.

house

The first Sermon

house and lodging (of body and soule) occupied with the brightnesse of Christs heauenly presence, perceyuing euery place to be shut vp from his temptations: he will flye and runne away.

Nazian in
Iulianum
orat. 2.

Wherefore as Gregorie Nazianzene wryteth: *Mensa haec preparatur contra tribulantes me qua omnem passionum rebellionem sciat.* This table is prepared of God against them that vex and trouble me, by the which I quench and pacifie all rebellion of my naughtie affections.

Cyrrillus li. 4.
cap. 17.

And as Cyrill sayth) *Non mortem solum, sed etiam morbos omnes depellit, sed et seuientem membrorum legem, pietatem coroborat, perturbationes animi extinguit, nec in quibus sumus peccatis considerat, agrotas curat, collisos redintegrat, at omnes casu erigit.* It dryueth away not onely death, but also all sicknesse, it stilleth and pacifieth the raging lawe of our members, it strengthneth deuotion, it quencheth the froward affections of the minde, and those small sinnes we be in, it regardeth not, it healeth the sicke, it restoreth the brused and from all falling it lyfreeth vs vp.

O what wonderfull effectes be these, which by this blessed Sacrament be wrought in the worthy receyuer, against the Deuill and his temptations, against the fleshe and his illusions, against the vicious affections of oure corrupt minde? What conscience had these men, our late teachers and pastors, destroyers of Christes flocke, to rob vs of this treasure, which is the cause of so great benefits, and in the place of that, to plant amongs vs a bare ceremony of bread and wine to put vs in remembraunce of Christ in heauen (as they sayde) which neyther by their owne nature, nor yet by any institution eyther of God or man, be able to bring to passe in vs these effectes I haue spoken of. What ment they that tooke away this armour of Christes fleshe and bloud from vs, but to leaue vs naked and vnarmed agaiust the Deuill, that he should preuayle against vs in all temptations, and that the kingdome of sinne should be erected, and the kingdome of grace destroyed? and to teach that this blessed
Sacrament

Sacrament is nothing else, but bread and wine, what is it else but to take awaye this armour and harnesse of Christes fleshe and blood from vs. For bread be it neuer so much appointed to signifie things absent, is not able to defend vs from the Deuill.

After you haue buſſled about the effectes of your sacrament, CROWLEY gathered out of the newe testament: you make no small adoe, about one other effect, mentioned in the Psalm. 22. *Paraſti in conſpectu meo. &c.* Thou haſt prepared in my ſight. &c. This effect, you ſay, is, that this armour and defence. &c. And when this aſſertion of yours ſhall be well weighed: you ſhall be founde to holde, that this ſacrament is the efficient cauſe, and the effect both. And ſo muſt it be both before and after it ſelfe. For euery efficient cauſe, muſt needs be before the effect that procedeth from it: and euery effect muſt needs folow the efficient cauſe that is the worker of it.

But let vs ſee howe handſomely you applie this pce of this Psalm. Saint Hierome ſayth, that the Prophet meaneth by the table that he ſpeaketh of here, the ſcripture, wherein is found meate meate for ſuch as are paſt their infancie in Chriſt, and neede not any longer to be fed with milke. His wordes be theſe. *Paraſti in conſpectu meo menſam. &c. Vt iam non lacte quaſi paruulus alar, ſed ſolido cibo: id eſt, ut ſpiritualli dente ruminans ſcripturas ſanctas, poſſim peruerſis reſiſtere.* Thou haſt prepared a table. &c. That I ſhould not now be nourished with milke like a little childe, but with ſounde meate: that is, that cudding the holy ſcriptures with a ſpirituall tooth, I might be able to reſiſt the froward. And agayne he ſayth. *Paraſti in conſpectu meo menſam, aduerſus eos qui tribulant me. Menſa id eſt ſcriptura diuina. Sicut poſt laborem, in menſa inuenitur conſolatio & reſectio: ſic & ſancti per menſam, id eſt, per ſcripturam diuinam, habent conſolationem & reſectionem, id eſt, ſpem, fidem, & charitatem. Aduerſus eos qui tribulant me. Perſecutores Eccleſia: qui ſunt Demones, Iudai, & hareici. Contra iſtos omnes in ſcripturis ſacris, inuenimus conſolationem.* Thou haſt prepared a table in my preſence: againſt thoſe that trouble me. A table, that is, the holy ſcripture. Euen as after labour, there is found on the table, comfort and reſection: ſo alſo,

The first Sermon

the holy men, haue by the meanes of the table, that is, the holy scripture, consolation and refection, that is to say, hope, sayth and charitie, against those that trouble me. The persecutors of the Church, which are Devils, Jewes, and Heretickes. We doe in the holy scriptures, finde consolation and comfort, against al these.

August in
Psal. 22.

Saint Austen sayth thus. *Paraſti in conſpectu meo, menſam, et iam non lacte alar paruulus: ſed maiorem cibum ſumam, firmatus aduerſus eos qui tribulant me.* Thou haſt in my preſence prepared a table, that I ſhould not now be nourished with milke as a little childe: but that being made ſtrong againſt them that trouble me, I may receiue greater meate.

Nicol. De Lyra
in Psal. 22.

Lyranus, a man of your owne ſort, in many pointes: doth firſt expound this verſe after the letter, ſaying thus. *Paraſti in conſpectu meo menſam, id eſt, Viſtum ſufficientem. Aduerſus eos, &c. Saul & eius complices.* Thou haſt prepared a table in my preſence, againſt thoſe. &c. That is to ſay, Saule and his complices. And morally he ſayth it may be expounded thus: *Paraſti in conſpectu meo menſam: id eſt, reſectiuam conſolationem. Aduerſus eos qui tribulant me: id eſt, aduerſus Demones temptationibus ſuis, & malos homines, iniurijs me tribulantes.* In my preſence, thou haſt prepared a table: that is, a reſreſhing conſolation. Againſt them that trouble me: that is, againſt Devils which trouble me with their temptations, and euill men with iniuries.

This man was a Iewe borne: and therefore, by all likelihoode, had ſcene as much of the Hebrue tongue, as any of his time. Which cauſed him, firſt to expound the Pſalme after the letter, as the Prophet Dauid ment of himſelfe, whome God did not ſuffer to lacke neceſſarie foode: no not in the time of his exile by the meanes of the cruelty of king Saule. And notwithstanding he liued within theſe three. C. yeres laſt paſt (which was a time of all ignorance and blindneſſe) yet could he not once dreame of ſuch a meaning, as you would make the worlde beleue, that the Prophet had when he wrote this Pſalme.

Chryſoſt in
Pſal. 22.

But you haue founde Chryſoſtome a man of great learning and authoritie. Who writing vpon this part of this Pſalme, ſayth thus. *Paraſti in conſpectu meo menſam, aduerſus eos, &c. Iſta menſa, agnoſcit*

agnoscitur altaris Domini consecratio. Thou hast made ready a table. &c. This table is acknowledged to be the consecratio of the Lords aultar. But you Englishe it thus. By this table is vnderstanded that thing, that is consecrated vpon the aultar of our Lorde. In which translation two things may be noted. First, that you vse the worde consecration so, that it may seme that Chrysostome ment of such breathing out of consecrating wordes, vpon bread and wine: as you doe vse in your popishe Masse. And the other thing is, that you adde to Chrysostomes wordes, the Pronowne *nostri*. And where he sayth *Domini*, of the Lord: you would haue men thinke, that he sayth *Domini nostri*: of our Lorde. And this is the common maner of al your sort in these dayes (I meane Englishe Papistes) you can not abide that consecration, should be vnderstanded of any other thing, then that magicall maner of breathing out wordes vpon creatures. For that he which hath made all things, and therefore is Lorde of all: should be called the Lord, which doth signifie that he is not onely Lorde of one sort of people: but of all nations also, and of all creatures.

But what help may you haue by the words of Chrysostome? doth he not within a fewe lynes after, write thus: *Et quia istam mensam praparauit seruis & ancillis in conspectu eorum, ut quotidie in similitudinem corporis & sanguinis Christi, panem & vinum secundum ordinem Melchisedech, nobis ostenderet in sacramento: ideo dicit: Parasti in conspectu meo mensam, aduersus eos qui tribulant me.* And bicause he hath made readie for his men seruants and women seruants, this table in their presence, & in the sacramēt he might daily shew vnto vs bread and wine, to be a similitude or lykenesse of the body and bloud of Christ after the order of Melchisedech: he doth say, & hast prepared a table in my sight, against them that trouble me.

Nowe, if you will needs vige the wordes that you cite for your purpose (which notwithstanding, make nothing for you) I pray you be not displeased, if I vige these wordes, which are very playne to proue, that in the sacrament are both bread and wine, and that the same is appointed to be a similitude of the body and bloud of Christ. And so shall your owne sentence be turned to your selfe. Which is that it is great wickednesse, and

Watsons sentence turned against himselfe.

S. J.

playne

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playne blasphemie to ascribe this glorious effect to the needie elements of this worlde, as to bread and wine.

But now, I trowe you haue founde a wytnesse, that will not be so sone disproued. Euthymius, a Græke Author sayth so also. A man might aske you, why Chrysostome might not haue bene called a Græke author, as well as Euthymius. But your purpose was (as I suppose) to make the worlde beleue that Euthymius, is as auncient as Chrysostome. And therefore you couple them together, presupposing that all the learned doe knowe, that Chrysostome wrote in Græke. But when the antiquitie of Euthymius shall be searched: he shall be founde yonger then Chrysostome by eyght hundred yeares. For the one lyued about the yeare of our Lorde foure hundred. And the other in the dayes of Alexius, Emperour of the East, about the yeare of our Lord, 1200. He is not yet foure hundred yerres olde. You did well therefore to thrust him in betwixt Chrysostome and Cyprian: that he might at the first sight seeme as auncient as they.

But what hath he sayde? He sayth (saye you) *Per hanc mensam intelligit. &c.* He vnderstandeth. &c. As though the Prophet Dauid had vnderstanded nothing else by this worde table: but the table of the aultar, wherebpon the mysticall supper doth lye. But surely (M. Watson) I can not wonder ynough at your salacie malapartnesse, which hath moued you to make your wytnesse, being a Græke, to speake that by your mouth and Pen in Englishe: which he himselve would neuer write in Græke. You haue sayde in his name, that the mysticall supper doth arme and defend vs against the Deuill which sometimes craftily layeth in wayte for vs. &c. Al this you make Euthymius to speake in Englishe more then he wrote in Græke. You might as well haue spared those wordes that were none of his, & haue cited all his wordes that he wrote vpon the verse of the Psalme. 22. *Parasti. &c.*

In the Latine translation, whereout you cite your sentence, speaking first in the person of the Prophet Dauid, he sayth. *Non solum vt pradixi, me beneficijs affceisti: sed & spiritualia etiam ablectamenta donasti, qua per mensam hic significantur. Hanc autem in conspectu inquit, inimicorum meorum parasti, vt videntes, dolore tabescerem: et aduersu*

Watson is
sawcie and
malapart.

Euthymi in
Psal. 22.

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aduersus eos, hoc est, contra id quod cupiant. Illi enim merore me semper ac tristitia magis afficere student. Vel per mensam, futurorum bonorum fruitionem intelligit, quam praparauit Deus diligentibus se: vel altaris, mensam, in qua cana mystica illa iacet, vel etiam virtutem moralem. As I haue sayde befoze (sayth Dauid) thou hast not onely endued me with benefites: but thou hast also rewarded me with spirituall pleasures, which are here signified by the table. And thys table (sayth he) hast thou pzeared, in the pzeence of mine enimies, that when they see it, they may be sorrowfull, and euen waste away with sorrowe. Or else agaynst them: that is contrarie to that which they doe desire or would wishe: For they doe alwayes endeavour, rather to make me sorrowfull and heauie: Or else he doth vnderstand by the table, the fruition of those good things to come, which God hath prepared for them that loue him: or the table of the aultar, whereon that mysticall supper doth lye, or else he doth vnderstande by it morall vertue.

If it had pleased you to haue cyted all these wordes: your witnesse should haue appered a farre more honest man then you. And some of your faithfull hearers (whose credite you would not by your curiositie seeme to mistrust) would surely haue sayde that you had produced a wytnesse against your selfe. For what one worde is there in all this (beside that little peece that you haue picked out) y^e can be wrested to haue any shewe to serue your purpose: And these wordes also, as they stand in the Authoys writing: can no more serue your purpose then the rest. For how doth he vse them otherwise then to shewe that sense among y^e rest to be an Anagogicall sense: And if we may be allowed, to alledge scriptures for our purposes in that sense, and let passe both the litterall and morall senses (as you doe here) then let vs as the common saying is: *facere quidlibet ex quolibet*, make what we lust of euerye thing, as commonly men of your sort vse to doe.

But nowe what doth Cyprian say to this matter? He doth teach vs the same lesson (say you) *Quos excitamus*. &c. Those persons. &c. You haue so disordzed the wordes of Cyprian to frame them for your purpose: that they can not other wise be brought in to order agayne, then by cyting wholly together, all that which

S.ij.

you

Watson hath
produced a
wytnesse a-
gainst him-
selfe.

The first Sermon

you haue disordred, with the rest that you leaue out, as not appertayning to your purpose: Cyprian hath sayde thus: *Merito enim traheretur dolentium penitentia tempore longiore, ut infirmis, si quae essent, in exitu subueniretur. &c.* The repentaunce of such as sorowed for their fall, was for good cause continued for longer time, that if any of them should fall sicke, we might succour them in their departing out of this lyfe: so long as we had tranquillitie and quiet, which would suffer vs to deferre the teares of the sorrowful long time, and at the last succour them in their infirmitie, when they should lye in dying. But now, peace is needefull, not for them that be sick, but for such as be strong. And we must giue the communion, not to them that be at the point of death, but to them that lyue: that we doe not leaue those vnarmed and naked, whom we sturre vp & exhort to battle, but that we arme them with the protection of the blood & body of Christ. And seing the Eucharist or thankesgyuing, is made for this purpose, that it may be a defence to such as receyue it, let vs arme with the defence of the Lords full feeding, such as we would wish should be safe against the enimie. For how doe we teach and prouoke them to shed their owne blood in the confession of the name of Christ: if we doe denie to giue his blood in them that must fight? Or howe doe we make them meete for the cup of martyrdome? if we doe not first admit them, in the Church to drinke the cup of the Lorde in the right of communion.

Here are Cyprian's wordes, in such sort as he wrote them. And the occasion that he had to write thus: was the euill opinion, that Cornelius then Bishop of Rome, had conceyued of Cyprian and other Bishops, for that they had receyued to communion, such as had before fallen, in yelding to the persecutours, by reason of the crueltie of torments vsed vpon them.

To this doth Cyprian and the other Bishops to the number of 39. answer in this Epistle. Shewing (as is afore written) that it were not meete, that such as through frailtie haue fallen, and doe with bitter teares lament their fall: should when persecution is threatned and lyke to come, be driuen from the Lorders table, and not suffered to be partakers of that sacrament, that our
Lorde

Lozde Iesus hath instituted to be an outwarde assurance of that which he hath promised in his worde. For what reason were it, to perswade men to stande manfully to the profession of Christ, and swarant them everlasting lyfe, if they suffer losse of this lyfe for his sake : and yet denie to giue them the holpe communion, which Christ hath instituted to be a seale of that promise : For armour can be so sure, and make a man so bolde and couragious against his enimie : as to be assured, that his quarell is such, that if he die therein, he shall not fayle to lyue and raigne in glorious triumph for ever. Cyprian therefore, doth verie well in vsing these Metaphers : calling that sacrament that was ordeyned to be an assurance of this everlasting triumph, by the names of protection, defence, and saufegarde.

The best armour for Christians.

But to make Cyprian to seme whole vpon your side: you help the matter somewhat in translating his wordes, and thrusting in a fewe wordes of your owne (as you are wont to doe) to cause your hearers and readers to thinke, that no man is able to gaine say that, which you haue sayde.

Watsons common practise.

Well, you haue yet one other place of Cyprian, but you spare the Latine, thinking it sufficient, to tell your hearers and readers, that Cyprian sayth so. For no man may thinke that you dare belie, so holy a man as he was : But bicause I haue taken you with lyes more then once : I dare not trust your report of Cyprian, neyther will I suffer my readers to be deceyued by it.

Lyes haue no credit.

First you say : This blood of Christ is drunken daylie. &c. His wordes in Latine are these. *Gravior nunc & ferocior pugna imminet, ad quam fide incorrupta, & virtute robusta, parare se debent milites Christi, consyderantes idcirco se quotidie Calicem sanguinis Christi bibere : ut possint & ipsi propter Christum, sanguinem fundere.* A more gracious and cruell battle, is now at hande : vnto which, the Souldiours of Christ, ought with vncorrupt faith and stout courage, to prepare themselves, considering that they doe daylie drinke the cup of Christs blood, to the ende that they themselves might be able to shed their owne blood for Christs cause.

Cyprian li. 4. Epist. 6.

In the other place that you cite, Cyprian sayth thus. *Quomodo autem possumus propter Christum sanguinem fundere : qui sanguinem*

Cyprian li. 2. Epist. 3.

S. liij.

Christi

The first Sermon

Christi erubescimus bibere? How can we that be ashamed to drinke the blood of Christ: be able to shed our blood for Christs cause?

In the first of these two places, saint Cyprians wordes are playne prouough. For he sayth that the daylie receyuing of the cup of Christs blood, was to make them able to shedde their owne blood for Christs cause. That is, that being daylie put in remembrance of the shedding of Christs blood for their finnes, and assured of the crowne of martyrdome if theirs should be shed for his sake: they might be encouraged, strengthened, and made able, to stand to their professiō, even to the shedding of their owne blood for his sake, that spared not to giue his owne hart blood for the redemption of their finnes.

Ephes. 6.

As for the armour that christian souldiours should buckle about them, Cyprian appointeth none, but the same that saint Paule appointeth. And after he hath spoken therof, he sayth thus. *Hæc arma sumamus, his nos tutamentis spiritualibus & celestibus muniamus: ut in die nequissimo resistere Diaboli iniis & repugnare possimus. Induamur loricam iustitiæ. &c.* Let vs take vnto vs this armour, let vs defend our selues with these spiritual and heauenly safegards: that in the most euill day we may be able to resist the threatnings of the Deuill, and fight against him. Let vs put vpon vs the breast plate of righteousnesse, &c.

This place of Cyprian therefore, can not be wrested to proue that the sacrament of the altar, is any part of that armour that a christian must haue, to be able to stande against his enemies, eyther bodily or ghostly. But by the often receyuing of the sacrament worthily: the Christian hart is stirred vp, more carefully to couer himself with that armour that saint Paule hath prescribed, and to stande more manfully against all his mortall enemies.

Watson will not see.

But I maruell that you could not see, that in this place, saint Cyprian is playne against your priuate Masse, and communion in one kinde onely. But you lusted not to looke on that side.

In the other place, he inueigheth against such as would haue no wine in the ministracion, but water onely. To those he sayth. *Quomodo autem possumus. &c.* Howe can we shed oure blood for Christs cause: seing we be ashamed to drinke Christs blood?

He had sayde before in the same Epistle. *Nam cum dicat Christus, Ego sum uis uera: sanguis Christi, non aqua est utiq, sed vinum. Nec potest videri sanguis eius. &c.* For seing that Christ sayth, I am a Wine in deede: the blood of Christ is not water, but wine. Neyther can it seme that his blood, wherewith we were redeemed and made lyeue, is in the cup: when there is no wine in the cup, wherby the blood of Christ is resembled. &c. Conferring the places together, we can not but see, that Cyprian ment nothing lesse, then to proue your assertion, & that his words cannot be wrested to proue that the sacrament of the aultar, is an armour and defence against the temptations of our ghostly enimie the Deuill.

Yet once agayne Chrysostome must helpe in this matter. He hath sayde (say you) This blood being receyued of vs. &c. In the place that you note in the margent, he sayth thus. *Hic mysticus sanguis Demones procul pellit. Angelos, & angelorum Dominum ad nos allicit.* This mysticall blood, doth drive Devils farre away: and it doth allure vnto vs, the Aungels, and the Lorde of Aungels. Yea he addeth thus much more. *Demones enim, cum dominicum sanguinem in nobis vident: in fugam vertuntur. Angeli autem procurrant.* When the Devils doe see the Lordes blood in vs: they runne away. And the Aungels doe with speede, runne to vs from farre. Here I must tell you of your olde trick. Where Chrysostome sayth. This mysticall blood, driueth away Devils. &c. you saye, This blood being receyued of vs. &c. Chrysostome calleth it mysticall blood, and he sayth that when the Devils doe see it in vs, that is to say, when they see our whole man besprinkled and washed with it: they flee away. He sayth also, that when this blood is poured out, it doth washe and make cleane the whole circle of the earth. Yea, he sayth yet furder: That from the Lordes table, there issueth a fountayne, that spreadeth out abroad spirituall riuers, and that there be no barraine Willowes growing nere vnto that fountayne: but Rkes that reach vp to heauen, and doe alwayes bring forth seasonable and sound frutes.

A man would thinke that a Doctour of Diuinitie (that had read this homilie, & were acquainted with such figures as Chrysostome doth commonly vse, when he taketh in hande to set forth

Chrysost. in
Ioh. hom. 45.

The title of
Doctoz dis-
ceyueh
many.

The first Sermon

the excellencie of any thing, and to shew the exceeding greatnesse of the vertue that is in the thing that he taketh in hande) could not for shame pick out such a peece as you haue, to proue your purpose withall. Yea, a man might maruaile at your beastly blindnesse, that wil not let you see, that this place of Chrysostome maketh manifestly, both against your private Masse, and against your Easter Housell (as you call it) vnder one kinde onely, which is not the blood whereof Chrysostome speaketh here, but the bread, whereof he doth in this place make no mention.

The exceeding great vertue, that this blood that Chrysostome speaketh of, hath: is such, that no man can be able, eyther with tongue or pen to declare it at the full. And therefore doth he vse so many Hyperbolicall speeches, and calleth it mysticall blood. And so many as be sprinkled with this blood (that is, as many as being elected in Christ, be called by the preaching of the Gospell, and doe obey the caller) may, when they fall into temptation, assure themselves, that the tempter will when he seeth them besprinkled and washed with this blood: flie from them, as Chrysostome sayth here.

*Chrysost. ad
Neophytos.*

And as in the other place that you cite out of the same Chrysostome, he sayth: when such one cometh out from the Lords feast, the enimie flyeth from him, more swiftly then any winde. And when that cruell enimie, shall see the tongue of such one, embued with this blood. That is, that no worde soundeth out of his mouth, but such as are to the setting forth of the glorie of him that shed this blood: beleue me (sayth Chrysostome) he will not tarie. &c. And this place also maketh manifestly against your private Masse and halfe housell, and nothing at all for your purpose.

But here I must by the way tell you of your subtiltie, in tying certaine wordes of your owne to the ende of that which you cite out of Chrysostome in such sort, that they may seme to be Chrysostomes wordes. And then you labour to confirme them by the wordes of Ambrose, who sayth thus. *Cum hostium. &c.* When thine aduersarie shal see. &c. According to your olde maner of translating into Englishe: you thrust in (body and soule) of your owne, and so doe yee (euerye place) and would haue men thinke,

*Ambros. in
Psal. 118.
sermone. 8.*

thinke, that you meane well and truely. But let vs see what may be sayde to these wordes of Ambrose. First I must let the Reader see, a few wordes that go before those that you cite, so shall he be the better able to iudge whether you haue dealt vprightly in alledging them for your purpose, or no. He writeth thus. *Suscipe ante Dominum Iesum tue mentis hospitio. Vbi Corpus eius, ibi Christus: est. Cum hospitium tuum aduersarius viderat occupatum celestis fulgore presentia, intelligens locum tentamentis suis interclusum esse per Christum fugiet ac recedet.* Receyue before hande, the Lorde Iesus into the harbour of thy minde. Christ is there, where his body is. When the enimie shall perceyue that the brightnesse of the heauenly presence, doth possesse thy lodging, and vnderstand that Christ hath enclosed the place from his temptations, he wyllye and depart awaye.

Ambrose doth here teach vs to receyue Christ. First, spiritually into our mindes by faith: and then sacramentally in the congregation. The scripture that gaue him occasion to wyte thus, is the sixt verse of the eyght part of the. 118. Psalme, after the accomplishment of the. 70. The wordes of the verse are these. At midnight did I arise to prayse thee. &c. By occasion of these wordes Ambrose doth earnestly exhort all Christians to giue themselves to meditation both night and daye: but specially at suche time as publike fasting should be appointed. The dayes were then troublesome, and christians were well most continually persecuted. Wherefore, they did often at the appointment of their Pastours, abstayne from all maner of bodily sustenance, and from sleepe, and gaue themselves to prayer in the congregation, and did communicate. So assuring, euen their senses, that though they should fall into the persecutors handes: yet should there no harme happen vnto them. For they were surely cotyled vnto Christ, and one to another. So that though they should seeme to the worlde to perishe: yet they were in daide, deliuered from miserie, and receyued into endlesse felicitie. And for this cause doth Ambrose call this sacrament *Munimentum*. A defence. For by it, we be thoroughly certified of the forgiveness of our sinnes, and that we are reconciled and receyued into fauour with God againe.

The right
vse of fasting.

I. s.

This

The first Sermon

This is not to teach, that after the receyuing of the sacrament of the aultar (as you terme it) the Deuill can finde no way to enter into the receiuer : but that when we haue receyued Christ by faith, and doe declare the same by communicating with the rest of Christs members : then may we assure our selues, that there is no way for the enimie to enter. And therefore, he will flie away, and as saint Ambrose sayth, depart from vs. For Christ is in possession, and none is able to remoue him.

Christ must
be in y^e minde
befoze the sa-
crament come
in the mouth.

But I must still maruayle that you see not, that all these whome ye alledge : doe fight against you for your priuate passing. And that this Ambrose doth giue you warning, that if you will be defended against the Deuill, and haue him shut out : you must first receiue Christ into the harbour of your minde, which is by faith. For Ambrose knewe, that if Christ were not in possession of the minde, befoze the sacrament came into the mouth : the receyuing should be to condemnation. And then it doth not shut out the Deuill : but make an open way for him to enter.

But now let vs see what Nazianzen hath saide. You say, that his words be thus, *Mensa hac. &c.* This table, and so forth, as is afore. Bicause the reader shall not neede to seeke the wordes that you haue left out, in the workes of Gregorie (which are not in euery mans studie) I will write so much of his saying as may make his meaning knowne. And if any shall doubt of my faithfull dealing therein : let the same search the place and be satisfied. His wordes are these : *Sanè, & vnguentum quoddam habeo, sed quo solum Reges & sacerdotes vtuntur, varium & preciosum, ac pro nobis euacuatum, magni vnguentarii opificio compositum. Vtinam mihi contingat vnguenti huius odorem bonum apponere Deo. Habeo & mensam spiritalem illam & deuinam, quam mihi preparauit Dominus contra tribulantes me. Vel in qua requiesco & delictis fruor, & nequaquam propter satietatem iniuriam committo, sed & omnem passionum rebellionem sedo &c.* I haue a little swete oymntment also (but yet such as being of many oymntments mixed together and costly, and dra wne out for vs, it annoynteth onely kings and priests) which was made by the workmanship of an excellent vnguentary. Would God it might be my lot to poure out vnto God, a swete saucour of this oymntment. I haue

haue also, this spirituall and heauenly table, which the Lorde hath prepared for me, ouer against them that trouble me, or in which I doe rest, and delight my selfe, and doe nothing offend by reason of sacietie or fulnesse, but I doe also suppress all rebellion of affections.

Nowe let the learned reader iudge, how well you deserue to be credited another time when you cite any thing out of the auncient fathers. Gregorie hath sayde. *Or* in which I doe rest and delight my selfe, and doe nothing offend, by reason of sacietie or fulnesse. But you thought good, not to trouble your hearers with any of those wordes: least they should see that Gregorie and you be of two mindes. You make your tale smooth and whole, as though you had not leapt ouer any of Gregories wordes. For thus you say. This table is prepared of God, against them that bere and trouble me, by which I quench and pacifie al rebellion of my naughtie affections. Who would thinke that there were any worde left out? So craftily can you handle the wordes of auncient fathers, to make them seeme to serue your purpose.

Crafty handling of the fathers sayings.

But when the wordes of Gregorie, are considered wholly together, and conferred with that which goeth before and followeth after: it shall appere that Gregories meaning was to declare in what pointes, the acceptable exercise of Christian religion doth consist and stande. In purenesse of soule, and cherefulnesse of minde: not in bodily mirth, gorgious apparell, eating and drinking and wantonnesse. Not in furnishing of houses and doores, with flowers, nor burning of lights, nor playing vpon Instruments, &c. For such was the order of the heathenish solemnitie. He would haue such Lamps as might light the whole bodye of Christes Church, and the whole worlde. And he sayth, that he meaneth the holy word of God therby. In comparison of this light, saith he: I esteeme not much of all those lightes that men vse in the solemnization of their feastes. And then follow those wordes that I haue before written. And immediatly after those wordes, he sayth. I haue also a fild (which the Lorde hath blessed) full of flowers, more flourishing and more durable, then any flowers that growe in the spring time. I meane (sayth he) the Priests, and swete sa-

L. ij.

uozing

The first Sermon

uozing shepherds and teachers : and a people , thoughe it be but small in number , yet pure , chosen out , and picked . &c.

Now (M. Watton) how say you by your Nazianzen : will you haue him to allowe your priuate Masses with their effectes : your Tapers and Torchlight , your ringing & singing with blowing of Organs : Your masking , mumming , and dumbe Idole Priestes , that can doe nothing else but sing and say their seruice in an vnknowne tongue : &c. No , no , all wise men may see , that he is of a farre other minde .

Nowe let vs see what Cyrillus will saye to this matter . He sayth (say you) *Non mortem solum* . &c. Not onely death . &c. If I did not know your olde maner in falsifying the sayings of auncient fathers : I could neuer maruayle ynough at your beastly blindnesse , in cyting this place for your purpose . You would haue Cyrill to beare you recorde , that the sacrament of the aultar , is an armour and defence , against the temptations of our ghostly enemie . &c. To make his words more plaine to the reader : I will let him see in wytyng a fewe of those wordes that go before , that which you cite . First , he speaketh in the person of him that doubteth of hauing any commoditie , by the recepying of the sacrament of Chyistes body and bloud : bicause saint Paule hath sayde , that whosoener shall eate the bread , and drinke the cup vnworthy , shall eate and drinke his owne condemnation . And I (saith such one) doe examine my selfe , and finde my selfe vnworthye . When therefore (sayth Cyrill) wilt thou (whosoener thou art that speakest these wordes) be worthy : When wilt thou offer thy selfe to Chyist : For if thou be vnworthy bicause thou doest sinne , and thou leauest not of sinning (for who doth vnderstande his owne sinne , as sayth the Psalmist) then shalt thou be vtterly without any part of this sanctification . To this he aunswereth thus . *Quare pias quas cogitationes suscipias , studiose sancteq; viuas , & benedictione participes , qua (mihi crede) non mortem solum , verum etiam morbos omnes depellit . Sedat enim cum in nobis maneat Christus : seuicntem membrorum nostrorum legem , pietatem corroborat , perturbationes animi extinguit , nec in quibus sumus peccatis confyderat : sed agrotos curat , collisos redintegrat , & sicut pastor bonus , qui animam suam pro omnibus posuit ,*

posuit, ab omni nos erigit casu. I pray thee therefore take in hande
godly cogitations. See that thou doe lyue studioully and holply,
and thou mayst be partaker of the benediction. Which (beleue
me) doth not onely vntie away death, but all sicknesses and dis-
eases also. For when Christ dwelleth in vs he doth still the ra-
ging lawe of our members, he doth confirme and strengthen godly
devotion, he quencheth y parturbations of the mind. Neither doth
he consider the sinnes wherein we are: but he maketh whole such as
be sicke, & them sound that be broken. And as a good shepherd that
hath giue his life for his sheepe: he doth lift vs vp, as oft as we fal.

If a man should aske Cyrill, what it is that driueth away
death and diseases, he would say, the benediction or sanctification,
that is Christ. For (as saint Paule sayth) he is our sanctification.
And that sinner that foloweth Cyrilles counsell, needeth not to
doubt of sanctification by Christ, and consequently, he needeth not
to feare to be partaker of that sacrament that was instituted to
confirm and strengthen vs in the belife of our sanctification in
him. And if a man should aske him, who it is that stilleth the ra-
ging lawe of our members, &c. He would aunswere y it is Christ.

1. Cor. 1.

But if a man should bid you make your reason perfit, by
putting to so many Verbes one Pominative case, at the least (for
it is a verie vnperfite oration wherein there is no Pominative
case, as Grammaticians say) it is to be thought that you must say,
that *Sacramentum altaris*, the sacrament of the aultar is the Pomi-
native case to al those verbes. And then shal it appere how Cyrill
and you doe agree, & how cleanly you haue conueyed your matter.

Pro oratione
without a
Pominative
case.

But nowe you conclude your treatise vpon this effect, with
a marvellous exclamation: wondering first at the straunge ef-
fectes that this sacrament hath brought forth, & then at the lardge
conscience of your late teachers (destroyers of Christs flock, you
say) which take away this armour, which was none other thing
but to leaue you naked and vnarmed against the Deuill, that he
might preuaile, &c.

All this labour you might haue spared: if you would haue
opened your eyes to see the true meaning of those places of scrip-
ture and aunient fathers that you cite for your purpose. For

what might
haue spared
this labour.

The first Sermon

they neyther teach that these effectes doe spring out of the sacrament of the aultar : nor that your late teachers haue robbed you of any treasure. For they did but take from you such toys as your father the Pope had deuised for you. Neyther did those teachers plant among you a bare Ceremonie : for they restored agayne the Sacrament of the bodye and blood of Christ, which you and your sort, had so disguised with your ceremonies, that it could not be knowne for any sacrament of Christ. They taught not, that it is nothing else but bread and wine : but they taught, and we doe teach, that it is sacramentall bread and wine, and that being receyued by the member of Christ, it is the mysticall body of Christ, and worketh in him as much as our saviour Christ did ordeyne it to worke : That is, the certifying of his weake nature : that euerlasting life is purchased for him, by the death and blood shedding of Christ : And that he is vnseparably knit vnto Christ his head, and vnto the rest of Gods chosen children. And this is not the effect of bread and wine : But of him that worketh by his sacraments as by instruments. But nowe you haue one effect more, and so an ende of this matter.

WATSON. Well: one other effect I shall note vnto you, and make diuision. 27 an ende of that matter.

Psal. 22.

This effect is written in the next verse of the same Psalme, *Et calix tuus inebrians quàm praeclarus est* : and thy Chalice or Cup that maketh vs dronke, howe goodly and excellent is it? There be two Cups, one worldly of wine, the other heauynly of Christes blood : both make men dronken, but after diuers sortes, the one is sometimes, the instrument of sinne, the other at al times the instrument of grace, for as much as pertaineth to his owne nature.

*Cyprian. li. 2.
Epist. 3.*

Of this wryteth S. Cyprian. *Sed quia ebrietas dominici calicis & sanguinis non est talis qualis est ebrietas vini secularis, cum diceret spiritus sanctus in Psalmo. Calix tuus inebrians, addidit per quàm optimus: quòd scilicet calix dominicus sic bibentes, inebriat, ut sobrios faciat, et mentes ad spiritualem sapientiam redigat, ut à sapore isto seculari, ad intellectum Dei vnusquisque resipiscat.* But bicause the dronkenesse of

of our Lords cup and bloud is not such, as the dronkenesse of worldly wine: when the holy ghost in the Psalme sayde. Thy cup that maketh men dronke, (he added) is very godly and excellent, bicause the cup of our Lorde doth so make the drinkers dronke, that it maketh them sober, that it bringeth their mindes to spirituall wisdome that euerye man may bring himselfe from this drowynesse of the world to the vnderstanding and knowledge of God.

To this intent saint Ambrose wryteth in dyuers places, *Ambros. in* as vpon the first Psalme. *At vero Dominus Iesus aquam de petra effudit, & omnes biberunt,* and so forth. The place is long and for auoyding of tediousnesse, I shall saythfully rehearse it in Englishe. But our Lorde Iesus brought water out of the stone, and all dranke of it. They that dranke in figure, were satiate, they that dronke in truth were made dronke, the dronkenesse is good, which bringeth in mirth and not confusion, that dronkenesse is good, that stayeth in sobernesse the motions of the minde.

And he speaketh more playner in these words. Eat the meat of the Apostles preaching before, that thou mayst afterward come to the meate of Christ, to the meate of our Lordes body, to the deynties of the sacrament, to that cup wherewithall the affection of the faythfull is made dronke that it might conceyue gladnesse for remission of sinne, and put away the thoughts of this worlde, the feare of death and all troublesome carefulnesse, for by this dronkenesse that body doth not stumble and fall but riseth (to grace and glorie) the soule is not confounded, but is consecrate and made holy.

Yet one effect more, and then an ende of this matter. The dronkenesse that the Prophet Dauid speaketh of in the 22. Psalme. &c. Here you seme to haue forgotten your selfe. Your whole labour hitherto, hath bene to proue, that the sacrament of the altar worketh many excellent effects: and so you haue made it the efficient cause of those effects. But now, as one that remembereth

breth not what you haue in hande : you say that it is the instrument of grace . If you will abide by that , then I will not strue with you : for I am of the same minde that you are in that point, if you haue written as you thinck , when you say that it is the instrument of grace . For euen as the worde of God is an instrument of grace : so are the sacraments also. But God, whose word and sacramentes they be : is the efficient cause that worketh by them, as by instruments.

But it seemeth by that which you cite out of Cyprian and Ambrose, to proue this effect that ye speake of : that it was but a slip of memorie , when you called it an instrument . I will therefore suppose that you be the same man that you were before : till I see better lykelyhood of your sounde iudgement in this matter. Cyprian hath sayde (say you) *Sed quia ebrietas &c.*

*Cyprian. li. 2.
Epist. 3.*

According to your custome , you leaue out those wordes that might make the writers meaning playne. Cyprian had sayd before, that for as much as neyther the Apostle Paule , nor an Angell from heauen , might declare or teache any other wise , then Christ himselfe had once taught , and his Apostles had declared : he marvelled, that contrarie to the Euangelicall, and Apostolicall doctrine , there was in some places water offered in the Lordes cup ; which coulde not of it selfe alone , expresse the bloud of the Lorde. The sacrament wherof the holy ghost doth not passe ouer in the Psalmes, making mention of the Lordes cup and saying : Thy cup, which doth make dronke, is excæding good. And the cup that maketh men dronke , is surely mixed with wine : for water can not make any man dronken. And the Lordes cup doth make a man dronke , euen as Noe was made dronken when he dranke wine, as it is written in Genesis. And then doe those wordes that you haue cyted, folow.

All indifferent readers maye perceue by these wordes of Cyprian what his meaning was. Not to teach, that the spiritual dronkenesse, is the effect of the sacrament : but that the sacrament might not be ministred with water alone without wine. For: vnlesse it haue in it, a naturall strength to make the drinkers dronken : it can not expresse , that is to say , it can not lyuely present

present the bloud of Christ, which being dronken of such as bee members of his body, in spirite by sayth, and sacramentally in the sacrament, according to his institution: doth make them dronken with that dronkenesse that saint Cyprian speaketh of here. And to make his meaning more playne, he addeth to the ende of those words that you haue cyted, these playne and manifest wordes. *Et quemadmodum vino isto communi, mens soluitur, & anima relaxatur, & tristitia omnis exponitur: ita & potato sanguine Domini, & poculo salutari, exponatur memoria veteris hominis, & fiat obliuio conuersationis pristinae secularis: & mœstum pectus & triste, quod prius peccatis agentibus premebatur, diuinae indulgentiae letitia resoluitur. Quod tunc demum potest letificare in Ecclesia Domini bibentem: si quod bibitur dominicam teneat veritatem.* And as by the drinking of this common wine, a mans minde is loosed, and his soule set at lardge from all cares, and all sorowfulnesse is sent out from the same: euen so, when the Lords bloud, and the cup of saluation is dronken, the remembrance of the olde man may be expelled, and the olde worldly conuersation forgotten, and the sorowful and pensiue hart, which was before oppressed with sorowe for sinne: may be resolved by the ioyfull gladnesse of forgiveness at Gods hande. Which cup may cheere him that drinketh it in the Church of the Lord, when the thing that is dronken, doth hold the truth of theorde.

By these wordes of Cyprian, it is manifest that he meaneth of such a dronkenesse as saint Austen doth, wytyng vpon the same verse of the.22. Psalm. Where he sayth thus. *Et poculum tuium, obliuionem prestans priorum vanarum delectationum, quam praeclarum est.* And thy cup, which doth make men forget their former vayne pleasures: is very notable and excellent. And this is according to that which saint Paule wyrteth to the Ephesians saying. *Be ye not dronken with wine, wherewith is excess: but be ye filled with the holy ghost.* &c. August. in Psalm. 22.

To helpe you to proue this effect: you cite Ambrose vpon the first Psalm. And to auoyde tediousnesse, you will faithfully rehearse his words in Englishe. &c. It had bene well, if to auoyde tediousnesse, you would haue left out all that you doe here cite out of Ambrose. Or else, that you had borrowed a little more time with your Auditoz: to make his meaning better knowne to them.

Ambros. in
Psal. i.

In the beginning of the matter that saint Ambrose doth handle in the place that you cite : he sayth thus . *Hoc primum bibe.* **Dzinke this cup first.** And shortly after he sayth thus . *Prodest tibi cor habere contritum. Hoc primum bibe : vt sacrificium tuum accipiatu a Domino. Doceat te Apostolus quid sit, (hoc primum bibe :) hoc est tribulationis poculum.* It is profitable for thee to haue a contrite hart. **Dzinke this cup first,** that the Lorde may accept thy sacrifice. Let the Apostle teach thee , what this saying (dzinke this cup first) doth meane . It signifieth the cup of tribulation . And after a fewe wordes he sayth. *Bibe primum, vt sitim mitiges : Bibe secundum, vt saturitatem habeas . In veteri testamento compunctio , in nouo laticia est.* **Dzinke the first Testament,** that thou mayst mitigate thy thirst : **dzinke the second,** that thou mayst dzinke to the full . In the olde Testament there is hartie sorowe for sinne , in the newe Testament : ioy and gladnesse. And to auoyde tediousnesse, let me faithfully rehearse in Englishe, the wordes that go immediatly before those wordes that you cite. See (sayth saint Ambrose) howe the Lorde hath on the behalfe of his seruants : matched the disceites of the Deuill. He did with one morsell of meat disceyue one man : that he might in one , circumuent all . But Iesus hath redeemed all, with the meate of saluation : that in all, he might reforme him that had bene disceyued . The Deuill did inuent the golden Cup of Babilon , that such as should dzinke thereof , might be more thirstie : and that bicause the dzinke coulde not be pleasaunt , he might allure them with the price of the Golde . He began vnto them of his owne wine, wherevnto he sought to haue the helpe of the metall. But the Lorde Iesus did poure water out of the rock, and so forth, as you haue cited . And to the ende of those wordes that you cite : he addeth these . Ppether let it moue thee , that the Babilonion Cup is of Golde : for thou doest dzinke the Cup of wisdome, which is more precious then is Gold or Siluer. **Dzinke both the Cups** therefore, both the olde and the new Testament. For in eche of them thou doest dzinke Christ. **Dzinke Christ :** bicause he is the wine. **Dzinke Christ :** bicause he is the rock, that vnmatted out the water. **Dzinke Christ :** bicause he is the Fountaine of lyfe. **Dzinke Christ :** bicause he is the riner, the rushing wher

of doth make glad the Citie of God. **Drinke Christ**: bicause he is peace. **Drinke Christ**: bicause riuers of lyuing water doe flowe out of his belly. **Drinke Christ**: that thou mayst drinke the bloud wherewith thou wast redeemed. **Drinke Christ**, that thou mayst drinke his worde. &c.

Powe (M. Watton) if you haue not dronke so deepe of the Babilonicall cup, that you be thereby fallen into the deadly slumber of Romishe obstinacie: you must needes see that Ambrose doth not in this place meane to maintaine your assertion: That is, that the spirituall dronkenness, is the effect of the sacrament of the aultar. But here by the way I must put you in remembrance of citing such places as fight against your priuate Passes and halfe Houses.

But you haue yet another place, where Ambrose speaketh more playnly, and sayth. **Eate the meate of the Apostles preach**. *Ambros. in Psal. 118. ing. &c.* Ambrose wrote them thus in Latine. *Dicit ad Discipulos, Ser. 15. date illis vos manducare: ne deficiant in via. Habes apostolicum cibum: manduca illum, & non deficies. Illum ante manduca, ut postea venias ad cibum Christi, ad cibum corporis dominici, ad epulas sacramenti, ad illud poculum quo fidelium inebriatur affectus, ut letitiam induat de remissione peccati, curas seculi huius, metum mortis, solitudinesq, deponat. Hac ergo ebrietate, corpus non titubat, sed resurgit: animus non confunditur, sed consecratur.* He sayth to his disciples. Doe ye giue them to eate, least they faint by the waye. Thou hast the meate that the Apostles gaue: eate that, and thou shalt not faint. Eate that meate first: that thou mayst after ward come to the meate of Christ, to the meate of the Lordes body, to the delicacies of the sacrament, to that cup wherby the affection of the faithfull is made dronken, that it may put on ioy for the remission of sinne, and laye off the cares of this worlde, the feare of death and troubles of minde. The body doth not stumble with this dronkenness, but it ryleth againe, the minde is not confounded, but consecrated.

The meate that the Apostles did minister, was the word and the sacraments. For this was their commissiō. *Itē in mundum. &c. Marc. 16. Go into all the worlde, and preach the Gospel to all creatures. &c.* And saint Paule saith. *Sic nos aestimet homo. &c. Let a man so esteeme* *1. Cor. 4.*

vs, as the ministers of Christ, and stewards of Gods mysteries. **W**herefore Ambrose teaching vs to eate the Apostolicall meate first, y^e we may afterward come to the meate of Christ: can not meane of that meat that is receyued, either by the eares or by the mouth, but by faith into the hart and soule. Which is, as Ambrose sayth here, the delicacie of the sacrament, and the cup that maketh the affection of the saythfull drunken. &c. But see you not, how this place also, fighteth against your priuate Passes & halfe communions: yea and against your maner of ministring sacraments, without the preaching of the worde before. But go forwarde with your matter.

WATSON.
Diuision. 28

These scriptures, and these effectes brought out of the scriptures, and confirmed by many manifest authorities of the holy fathers, doe proue euidently to any man that hath but common wit and any sparkle of grace, and is not forsaken of almighty God, that the substaunce of this sacrament is neyther bread nor wine, but onely the body and bloud of our Lorde Iesus Christ, vnited to Gods sonne in vnitie of person, which is a sufficient cause, able to worke in the worthy receauer these heauenly and glorious effectes, which I haue spoken of already.

Whereby appeareth, what moueth me to continue still in that faith, which is so expressly taught in holy scripture: which scripture also draweth and pulleth me from the contrarie false opinion.

Matth. 7.

In dyuers places it moueth me and all christen men to beware and take heede of false Prophets, that come in the apparell of sheepe; but within they be rauinous Wolfes: that in their mouths haue the worde of God, the truth, the Gospell and such gaye wordes, but the pitte and effect of their teaching is olde rotten heresies, confuted and condemned of all Christendome before, and not Gods worde, the name whereof they abuse to the maintenaunce of all vice, error, beastly lyuing, adulterie, disobedience, sacrilege, and open conspiracie, to the subuersion of themselves, and

of that state vnder which they liue.

The scripture cryeth, *Nolite omni spiritui credere*, beleue not euery spirite, but trye and proue the spirites, if they be of God or no, for many talie Prophets are abroad in the world. One way to trie them, is to marke the ende of their conuersation, and the example and fruit of their liues, as saint Paule sayth. *Quorum exitum conuersationis intuentes, eorum imitamini fidem*: folow their fayth, the ende of whose conuersation ye haue seene. 1. Iohn. 4. Hebr. 1.

We haue seene, what is the ende of this newe teaching, carnall and detestable lyuing, conspiracie and treason.

The other fathers of whome we learned our faith, were men whome the corrupt worlde was not worthy to haue: these Authors of this new opinion were men, that were not worthy to haue and enioy the worlde: of whom saint Peter *Pet. 2.8.* writeth, *Magistri mendaces*, and so forth. Lying maisters that bring in sectes of perdition, & denie that Lord that bought them (as they doe in this matter of the sacrament) bringing vpon them a speedie perdition: and many shall folow their wayes, through whome the way of truth shall be flandered and blasphemed, and in couetousnesse by feyned words they shall make marchaundise of you, to whome iudgement ceaseth not, and their destruction sleepeth not.

We be also warned by saint Iohn of this matter, saying: *2. Iohn. 1.* he that remaineth & abideth in the doctrine (that the Apostles taught) he hath the father and the sonne. If any come to you not bringing thys doctrine, doe not receyue him into your houses.

Here he doth teache vs to auoyde them, that professe any other doctrine then such as all faithfull men vniuersally thorowout the world haue receyued and professe, which is not the doctrine, that the Sacramentaries preach.

Finally considering the promises of Christ to his church *Matb. 28.* that he will be with them to the worldes ende, and that the holy ghost shall lead them into all truth, then may we iustly say, that if this our fayth be an errour, it hath preuailed *Iohn. 16.*

The first Sermon

vniuersally not one hundreth yeare, but two, three, foure, yea a thousand yeare, and more then that, euen to the ascension of Christ, as appeareth by the testimonies of all holy wryters, and then may we say Lorde if we be deceaued, thou hast deceaued vs, we haue beleueed thy worde, wee haue folowed the tradition of the vniuersall Church, we haue obeyed the determinations and teachings of those Bishops and Pastors, whome thou hast placed in the Church to staye vs in vnitie of fayth, that we be not caried away with euery winde of false doctrine. Therefore if we be deceyued it commeth of thee O Lorde, our error is inuincible.

But good people, we are sure, God deceaueth no man, let vs all beware we doe not deceaue oure selues, as Saint Iames sayth.

CROWLEY.

As touching the scriptures that you haue alledged, and the effectes that you haue affirmed, to be the effects of the sacrament: you are already sufficiently answered. And for the substaunce of the sacrament also. We teach not that the worthy receyuer, doth receyue none other thing but bread and wine: for we hold (as the scriptures & the auncient fathers haue taught) that the worthy receiuer doth receiue after a spiritual maner, & sacramentally, very Christ, God and man, that bread of lyfe that came downe from heauen. But with S. Austen we teach, that the unworthy receiuer doth not receyue *Panem Dominum*: sed *panem Domini contra Dominum*. The bread which is the Lorde: but the bread of the Lord against the Lorde.

August. in
Iohn. Tract. 59.

Act. 11.

1. Iohn. 4.

And where you cite certaine scriptures, that warne you and all christians to beware of false prophets. &c. you your selfe are one of those false Prophets. And the Prelates of your Antichristian and Babilonicall Church of Rome: are those rauening Wolves that saint Paule did prophesie of, that should not spare the flock. The hauck that you made of Christes silly Lambes in Quene Maries daies, doth declare what you are. Saint Iohn doth very well warne vs, not to beleue euery spirite: but to trie whether they be of God or not. And shall we thinke that your spirite is of God,

God,

God, which moueth you to set by the Hope aboue al that is called God (that is aboue all Princes, which in the scripture are called ^{2. Thes. 2.} Gods) and to maintaine him in the temple of God (that is in the Church of Christ, boasting himselfe as though he were God: No surely, we can not thinke that your spirite is of God, for it is an arrogant spirite.

And as for the way that you haue found to trie spirites by: let it be considered. And if your spirite, may be by that triall founde to be of Christ: then will we credite you. But if oures be found so by the same: then why should not you credit vs. *Mementote praepositorum vestrorum* (sayth saint Paule) *qui vobis locuti sunt verbum Dei, quorum intuentes exitum conuersationis, imitami fidem.* Remem- ^{Hebr. 13.} ber those that are your gouernors, and haue spoken vnto you the worde of God: and considering the ende of their conuersation, ye doe imitate or folow their faith.

Chrysostome wryting vpon this place sayth thus. *In hoc loco, etiam de adiutorio in fratres, cum existimo dicere: hoc enim est quod dicit. Qui vobis locuti sunt verbum Dei: Quorum contemplantes exitum conuersationis, imitami fidem. Quid est contemplantes? Sepius animo versantes, & apud vosmetipsos examinantes, considerantes, subtiliter discutientes inquit, exitum conuersationis. Hoc est perseverantiam usque in finem: quoniam finem bonum habuit eorum conuersatio. &c.* In this place (saith Chrysostome) I suppose that he speaketh of the helpe that the brethren should haue at their handes. This is it that he meaneth when he sayth, which haue spoken the worde of God to you, the ende of whose conuersation when ye doe behold, you folow their faith. What meaneth he when he sayth, when you doe beholde? He sayth as much as if he had sayde. When you doe tolle it and tumble it in your mindes, and doe examine it with your selues, considering and discussing it thorowly. The ende of their conuersation, that is, their perseueraunce to the ende: bicause their conuersation had a good ende. &c.

It is manifest, that Chrysostome: doth vnderstande saint Pauls purpose in this place to be, chiefly to put the Hebrewes in remembraunce of their duties, towar des such as had preached the Gospel amongst them. Whose faith they did imitate: bicause they

Another shift
that watson
bleth.

they had seene their constancie in continuall preaching of sounde doctrine, leading a lyfe according to the same. And here I must tell you, that you doe to much abuse Saint Paule, when you make the Englishe reader beleue, that saint Paule speaketh in the Imperatiue Mode, commaunding the Hebzues to folow the sayth of those men, the ende of whose conuersation they had seene. For both in the Greeke and Latine, it is the Indicative Mode. You doe folow. But graunt it be a marke whereby the soundnesse of sayth maye be knowne: What haue you wonne therby? Shall there not as many of the Popes Clergie be found inconstaunt in doctrine: as of the teachers of the newe learning (as you terme them): I neede not to write any more of this matter. The worlde seeth well ynough, both the constancie and conuersation of the most part of the teachers of your sort.

The fruit of
constancy and
good lyfe in
Preachers.

In deede (as Chrysostome saith here) when men shal see that the Preachers of any doctrine, doe perseuer and continue constaunt in that doctrine, and doe leade a lyfe lyke vnto the doctrine: it moueth them that heare the doctrine, to waighe and consider, both the lyfe and the doctrine, and when they finde that both be sound, & without hypocrisie, to folow the faith of such preachers, as the Hebzues did folow the faith of them that had constantly preached the worde amongst them, and led a lyfe according to the same. But if the doctrine, when it is weighed, be found dyuers and straunge, and the conuersation hypocriticall, full of will workes, besides, yea and contrarie to the commaundement of God: then the godly, wise, will leaue those hypocrits and their faith, and seeke for such as shall preach vnto them such doctrine as may be found perfite and sounde. And though the preachers of that doctrine doe in some pointes, shewe themselues to be men: yet will they not relect the sounde doctrine, for the lack of sounde lyfe in the preacher.

But you bende these wordes of Paule another way: and you say that you haue seene the ende of this newe learning. It is (say you) carnall and detestable luying, conspiracie and treason. He thinketh, I could gesse, where you learned to call the lyfe of those teachers that you name newe: carnall and beastly. For it was
the

the maner of your olde mayster Stephane Cardiner: so to terme the lyfe of married ministers. So beastly was he, and so beastly doe you seeme to be (for that is the carnall and beastly life that you meane, I am sure) as to accompt that thing beastly, which is the holy ordinaunce of God. Saint Paule, euen in the same chapter that you doe cite hath sayde. *Honorable est coniugium in omnibus, Hebr. 13. & chorus immaculatus.* Mariage is honorable amongst al men: and the bed thereof vndefiled. It is to much therefore to call it beastly in ministers, for they be men also, and therefore their wedlock is honorable. As for your wyselesse Priesthood, the world hath seene and perceyued well ynough, and as saint Paule wyrteth to the Ephesians. *Qua enim in occulto fiunt ab ipsis, turpe est & dicere: It is* Ephes. 5. a filthye thing, once to name those thinges that these men doe in secret.

As for your conspiracie and treason that you charge vs with: I referre to the iudgement of such as haue reade the Chronicles and histories of the practises of Popish Prelates. And I pray you (M. Watson) euen in the dayes that you haue lyued: who haue bene the conspirators and Traytors? Was Aske in Lyncolne shire, a scholer of the new teachers: did not he and his companie, trayterously conspire and rebell against their prince, because their Pilgrimages and Abbayes were suppressed? And what say you of the fruits of popishe doctrine. to the care of Looeth that sturred about the same matter? And in king Edward the first dayes: who were the Captaynes and leaders, in euery part of England almost, euen in one Sommer, but popishe priests, and such as had bene taught by them? And what Countries in all Englande were more quiet at that time, then were those, where the gospell (which you call new learning) had bene most diligently and faithfully taught?

If you can name vs one, that being a teacher of the new learning (as you terme it) hath rebelled against his prince: we can finde you a dosen of your Clerks for that one. And then are we in as good case being compared vnto you: as the Apostles were, being compared to the phariseis. For if one in euery twelue of vs, should be founde to beare a trayterous hart towards his prince, as among the twelue Apostles: there was founde one Iudas: yet should

The first Sermon

should we alwayes haue a.xj. honest men for one knaue, where as amongst the Phariseis and you, there are to be found for every honest man a.xj. false knaues at the least. And thus all men may see the ende of that learning that you call olde.

2. Petr. 2.

Nowe, those fathers whome the worlde was not worthy to haue: were not the teachers that you learned your Popes sayth of: but you learned of those fathers that were not worthy to haue the worlde. They were not fathers descended of the right line, but intruders and vsurpers, that most cruelly murdered the children of the right fathers. And they are euen those lying maysters, that saint Peter spake of in the place that you cite. &c.

1. Iohn.

And you and your sort, are euen the same that saint Iohn gyueth vs warning of in the place that you alledge: For you abide not in y^e doctrine that Christ and his Apostles did teach: but contrarie to that doctrine, you make to your selfe an head and mayster vpon earth, and call him the most holy father, teaching his decrees and ordinaunces, as the doctrine that all Christs flock, must vnder paine of the losse both of body & soule embrace & obey.

And here saint Iohn doth teache vs to auoyde you and your sort, which doe teach & professe another doctrine, then that which was by the Prophets and Apostles taught, to be belæued and receyued of all Gods elected and chosen children throughout the worlde. This doctrine is not the doctrine of the Papistes.

Watson con-
cludeth with
a lowde lye.

But nowe you conclude with a lowde and shamelesse lye: Affirming that your learning (meaning the Pops learning) hath vniuersally preuayled, ener since the ascension of Christ. Bishop Jewell, in his aunswere to your friend maister Doctor Harding: hath most manifestly proued, that you stretch your lye to farre by five hundred peres at the least. And how haue you folowed the worde of the Lorde God, to whome you turne your speche and say, if we be disceyued, thou hast disceyued vs: seing he sayth, drinke ye all of this, and you say, No. None shall drinke it but Priests onely. Make the no grauen Image (sayth he) yes (say you) we will haue our Churches full. &c.

Wherefore if God haue disceyued you: it is not bicause you haue belæued his worde: but bicause you haue loued lyes more then

then truth, and therefore God hath iustly giuen you ouer *Ineffica-*
ciam erroris, euen to the force and strength of error, as saint Paule *2. Theß. 2.*
 wyrteth. And so is your error a iust punishment for the credite
 that you gaue vnto lyes. And although God neyther doth nor can
 disceyue any man, in such sort as you doe meane: yet he sayth *Ezech. 14.*
 that in such meaning as I haue wyrtten, he doth disceyue such as
 you are, for the wickednesse of such people as you haue instructed.

Thus hauing spoken something of the scriptures, as WATSON.
 this short time would permit, there remayneth also the se- diuision. 29
 cond thing, which I sayde moued mee to continue in thys
 fayth, which is the authorities of auncient fathers that haue
 flourished in the preaching of Gods truth in all ages with
 authorities. I thinke verily in no age haue bene so curiously
 sought, so diligent founde out, and so substantially wayed,
 as in this our time.

And all this is bicause the oppugnation of the truth in
 this matter, hath extend it selfe not onely to the scriptures
 but also to the doctors, & to euery particle and title of the
 doctors, whose wrytings haue bene so scanned & tried, that
 if any thing could haue bene gathered & piked out of their
 books, cyther by liberal writing before this mistery came in
 contention, or by misconstruction of their words, or by de-
 prauatiõ of their meaning, that could seme to make against
 our fayth herein it was not omitted of some, but stoutly
 alledged, amplified, inforced, and set forth to the vttermost
 that their wittes coulde conceaue, which if God hath not
 infatuat, leauing them to speake so, as neyther fayth nor
 reason could allow: lyke as they haue with their vanities
 seduced a great sort the more pittie, so they should haue vn-
 dermined and subuerted the fayth of a great many mo, that
 were doubting and falling but not cleane ouerthrowne,
 thanks be to almightie God.

Of these authorities, although with a little studie and
 lesse labour, I could at this time alledge a great number, yet
 cõsidering the shortnesse of the time, which is almost spent.

*certul. apol.
capit. 7.*

I shall be content to picke out a fewe, which doe not onely declare the minde of the author, but also conteyne an argument to proue and conuince the truth of our fayth, and such an argument, as neyther figuratiue speeche, nor deprauation of the wordes or meaning can delude. And first I shall begin with the weakest, that is with the suspicion of the Gentils. Tertullian in his Apologie teacheth, howe the Gentiles did accuse the Christen men for kylling of yong children, and eating of their fleshe, he sayth thus: *Dicimus sceleratissimi de Sacramento infanticidij & pabulo inde*. We are reported and accused as most mischeuous and wicked men, for the sacrament of kylling of children and eating their fleshe, and drincking their bloud.

*Historia Ec-
clesiast. lib. 5.
Capit. 3.*

Eusebius also in this historie of the Church, wryteth of one Attalus a martyr, who being roasted in an yron Cradell with fyre put vnderneath, when the saueur of his burnt fleshe came to the smelling of the people that looked on: he cryed with a lowde voyce to the people. Lo, this is to eate men which you doe, which fault ye make inquisition of, as secretly done of vs, which you commit openly in the mid daye.

By this accusation we may vnderstand, that our sacramentes and misteries in the beginning of the Church were kept very secret, both from the sight and knowledge of the Paganes that mocked and scorned them, and also of those that were *Catechumini*, learners of our fayth and not yet baptized, for many great causes which I shall not neede to rehearse now. And yet for all the secret keeping of them, being so many Christen men and women as there was, they could not be kept so secret, but that some ynkeling of them came to the eares of those that were Infidels and vnchristened, insomuch that where as in deede and verie truth by the rules of our religion, we did eate the fleshe of Iesus Christ our Lorde, and drinke hys bloud ministred vnto vs in the sacrament, the Gentiles as they were curious to know new things, so they came to knowledge of the rumour of our doings,

doings, & eyther by the bewraying of some false brethré, or else by the simplicity of other, that of zeale without knowledge would haue conuerted the vnfaithfull to our fayth, heard secretly, that wee christen men in our misteries did eate mans flesh and drinke mans blood, which they for lack of faith, and further instruction began to compasse in their wittes, how it was possible so to doe, and therefore some of them blinded by their owne foolishhe suspicion conceaued and published amongst other, as it was most likely vnto them, that we in our secret misterie, did kill yong children, eating their flesh, and drinking their blood, and therevpon accused certayne before the Magistrates of thys heynous crime, which they could neuer trie out to be true, as they did accuse.

But for our purpose it appeareth plainly, that we would neuer haue kept our misteries so secret, if they had beene but ceremonies of eating of bread & wine, nor they would neuer haue accused vs of such beastly and vnnatural crimes being men of such reason, learning and equity, as they were, if there had not bene some truth in their accusation, which in deede was true for the substance of that they alledged, but not for the maner of the thing: for it was and is true, that we in our misteries eate fleshe and drinke blood, but yet we doe not kill and murder yong children, and eate their flesh and drinke their blood. And therefore I alledge the sayings of Tertullian and Eusebius, the which is also in Origen the sixt booke *contra Celsum*, to declare the accusation of the Gentils against vs, concerning the eating of fleshe, and drinking of blood, which could neuer haue commed into their heads so to haue done, if there had not bene a truth in that matter, which they by their reason could neuer see otherwise, then they alleged, which we by our faith do plainly see and know as it was ordeined by Christ our Lord. And for that cause Tertullian did cast in a vaine worde, saying: that we were accused of the sacrament of kylling of children, which worde (Sacrament) standeth there for no purpose,

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pose, but to declare vnto vs, that this their accusation did rise for lack of the true and precise knowledge of our Sacrament, which is true, concerning the eating of fleshe and drinking of bloud, but not true concerning the kylling and murdering of children.

CROWLEY.

After you haue something spoken of the scriptures (how much to the purpose, let the readers of this aunswere iudge) you come to the second thing that you sayde did moue you to continue in your Popishe sayth: That is, the Authorities of auncient fathers that haue flourished in all ages, in preaching of Gods truth. And to make your Auditorie to thinke that you meane to deale simply: you say that we haue omitted nothing, that eyther by misconstruing or deprauing might seme to make against your sayth, but haue stoutly alledged, amplified, enforced, and set forth to the vttermost that our wpyttes coulde conceyue. &c. But when the indifferent reader shall haue read ouer this aunswere, and weighed both your doings and mine in misconstruing, deprauing, stoute alledging, amplyfying and enforcing: I doubt not but he shall see, and will say, that the doings that you charge vs withall, are your owne. And that whereas by the helpe of God we had brought some to the knowledge of your false dealing, so that they began to laye hande vpon the true sayth in Iesus Christ: you and your sort haue by subtile perswasions, by imprisonment and by toiments of fyre, driuen many of them, eyther to denie their sayth, or else to hide it, or flie their Countrie, and would (if you might haue contynued) haue banished the light of Christs glorious Gospell for euer. But the Almighty God be prayed for it: your power is nowe cut something shorter.

A fewe Authorities you say, you will picke out, which shall proue and conuince the truth of your sayth. And first you will begin with the weakest (as who should say, the Authorities that shall come in the rearewarde, are thunderbolts in comparison of the first.) But with little study and lesse labour: you could alledge a great number. &c.

Tell you will beginne with Tertullian in his Apologie: where

where he sayth thus. *Dicimur sceleratissimi &c.* We are called most wicked. &c. And to his wordes you ioyne the wordes of Attalus, written by Eusebius. The wordes are otherwise in Latine, then you doe report them in Englische. I will therefore, let the reader see them in Latine, that the learned may iudge of both our doings.

Attalus vero cum prunis subteriectis, in sella ferrea torreretur, cumq; nidor adustæ carnis, ad naves & ora inspectantis populi perferrebat ur, voce magna Eccles. hist. lib. 5. ca. 3.

exclamat ad plebem. Ecce, hoc est homines comedere quod vos facitis. Quid a nobis velut occultum inquiritis facinus, quod vos aperta luce committitis? Nos enim neq; comedimus homines, neq; aliud quid mali agimus.

But when Attalus was rosted in an yron Cradell, with burning coales cast vnder it, and when the sauour of the burned fleshe, was brought to the nostrils and mouth of the people that stood looking on: he doth with a lowde voyce crie out vnto the people. Beholde, this that you doe is to eat men. Why doe ye searche for amongst vs, as for an horrible deede done in secret, that thing which you your selues doe commit in the open light. For we neither eat men, nor doe any other euill thing.

Of these two places you gather a coniecture, that is, that for as much as, the christians were accused, as eaters of mans fleshe and drinkers of mans blood: there must needs be some occasion of that accusation. Which you can coniecture to be none other, but the common opinion of the christians, concerning the substance that they receyued in the sacrament. Which though they kept as secretly as possibly they might: yet by one meane or other, it came to the eares of the enemies of Christen profession. Which for lack of sayth could not conceyue that maner of eating fleshe and drinking blood that the christians vsed. And therefore they bruted abroad their owne foolish coniecture: Which was, that christians did in their sacrifice kill a yong Infant, and dip there sacrificing bread in the blood therof, and so eat it. But you after your maner of amplifying, doe say, that the christians were accused before certaine Magistrates, of this heynous crime of eating the fleshe of yong children and drinking their blood. Which you can finde neyther in Tertullian nor Eusebius. But so your tale hath a better shewe for your purpose: that you might conclude,

conclude, that it could neuer haue come into the heades of the heathen, thus to accuse the christians, if there had not bene a truth in the matter. And therefore you conclude that it is true that in those dayes the christians did, and we doe now, eate fleshe and drinke blood in the sacrament, but not true concerning the kylling and murdering of children. This you say is the weakest argument that you will vse, to proue and conuince the truth of your sayth by.

An argumēt
like watsons.

If this argument be sufficient to proue and conuince that we doe eate the fleshe and drinke the blood of Christ, in the sacrament, after your sort: then let me make an argument to proue and conuince, that in Tertullians dayes, christians did giue themselves to carnall copulation, cyther in common, or else at the least with their owne wyfes, immediatly after their feast of communion, even in the same place where they had holden that feast. For Tertullian sayth immediatly after those wordes that you cite. *Et post conuiuium incesto, quod eueriores luminum canes, lenones scilicet, tenebrarum & libidinum impiarum inuerecundiam procurent.* And it is sayde that after the feast, we go to incest, and that Dogs, that is to say, Bawds, which ouerthrow the lightes, doe procure vnshamefastnesse of the darkenesse and wicked lusses. Thus it yde report of vs, sayth Tertullian. But this suspicion coulde neuer haue come into their heades if there had not bene a truth in the matter of carnall copulation, although not incestuously as they did maliciously brute abroad.

Origine maketh
watsons coniec-
ture to seeme
vnttrue.

As well doth this argument proue and conuince this matter, as doth your argument proue that christians did in those dayes and doe now, eate fleshe and drinke blood in the sacrament. I can not but maruaile what you meane in cyting Origine contra Celsum: sith you haue sayde before, that the accusers of the christians were men of great reason, learning and equitie. For Origine sayth in the place that you cite, that for as much as these things be reported of christians, by such as be nothing acquainted with christian religion: they are adiudged to be vaine and falsely inuented against the christians. What reason, learning, and equitie can there be, in men that will falsely inuent and spread abroad
such

such abhominable and slanderous reportes.

But Tertullian hath cast in a worde, that maketh vp the matter, whole on your side. For he sayth *De sacramento infanticidij*. For the sacrament of kylling of children. But let vs see his words together, as Beatus Rhenanus hath set them forth. *Dicimur sceleratissimi de sacramento infanticidij, & pabulo Iudæ, & post conuiuium incesto, quod euerfores luminum canes, lenones scilicet, tenebrarum & libidinum impiarum inuerecundiam procurent.* We are reported to be the worst men of all, for the sacrament of murdering of children, and the sode of Iudas, and for incest after the feast, because Dogs, that is to say Babwds that ouerthrow the lightes, doe procure vnschamefastnesse of darkenesse and wicked pleasures.

This word sacrament (you say) is a bayne worde, and standeth there, for no purpose, but to declare vnto vs, that their occasion did rise, for lack of the true and precise knowledge of oure sacrament.

If I might be so bolde, I would tell you, that your iudgement of Tertullians wytyng is verie vaine and foolish, in that you iudge him to haue cast in this worde sacrament, as seruing to none other purpose but as you imagine. For what is more probable, then that the heathen did report of them that they had a mysterie or sacrament, which did consist in y murdering of yong children: And doth not Rhenanus, in the argument of this booke, say y it was objected to the christians, that in their diuine seruice, they did kill a yong Infant, and imbrye with his blood, the bread that they would eate. But this was false sayth he. But you saye it was true concerning the substaunce of the matter. Well, I will leaue you to deale with Tertullian and Rhenanus, as you can in this matter. watson against Rhe-
nanus.

But I maruaile much what you meane, in y you charge Iude into Inde. You doe English it, eating their flesh, and drinking their blood. I think you haue not found it so in Tertullians works, in any impression that is now to be seene. I must needs say then, y you depraue, misconster, & enforce the wytyngs of the auncient fathers, to serue your purpose. I can not see, but you might as well haue suffered it to stand as it was *Pabulo Iudæ*, as to make it *Pabulo inde*:

sauing that then you might not haue translated it as you doe. But you must needs haue sayde the foode of Iudas. And why might not the enimies obiect to the Christians these three crimes: The kyllyng of Infants. The feeding of Iudas. And committing of incest? Why might they not imagine, that the Christians should at their meetings, haue one to counterfeyt Christ and another Iudas: the one dypping a sop, and the other receyuing the same at his hande? Or why might they not call the eating of that bloudy bread, by the name of Iudas feast?

You say, that the Christians kept their mysteries so secret: that the enimies could haue no knowledge of the maner of their doings. But in the same Chapter Tertullian sayth thus. *Ipsi etiam domesticis nostris quotidie obsequemur, quotidie prodimus: in ipsis plurimum catibus, & cōgregationibus nostris opprimimur.* &c. We our selues also (sayth Tertullian) are euery day beset with our owne familie, we are daylie betrayed, and verie often are we oppressed, euen in our verie assemblies and congregations. And who did at any time come sodainely vpon vs, and finde a childe crying in such sort? Who did euer finde our mouthes bloudie, lyke Cyclopians and Cirenians, and did open the same to the iudge?

Watsons
conclusion
followeth not.

By this it is manifest that the Christians did not in those dayes, keepe their mysteries so secret, as you would haue men thinke they did. Neither doth that folow that you would conclude, that is, that because the enimies to christian religion, did imagine that they did murder Infants, and embzue the bread that they should eate in their communion, with the bloud of those children: therefore it was true, that they did eate the fleshe and drinke the bloud of Christ in the sacrament, in such reall and carnall sort as you teache.

WATSON.
diuision. 30

And yet afterward our mysteries as they came in more knowledge amongs the Gentiles, so they came into more contempt: for when the multitude of Christian men were so increased, that they cared not who did looke vpon them in the time of their mysteries, being out of feare of any external violence & persecution then the Gentils seing them knock,

knock, and kneele, and make adoration to the sacraments, not knowing them to be any thing else, but as their eyes, senses, and reason did iudge, that is to say, bread and wine as our sacramentaries doe nowe, being blinded nowe with heresie, as they before were with infidelitie: then I say, they sayde, that we did not worship and adore one God, as we pretended, but many Gods, as they were accustomed: for they sayde (as saint Augustine wryteth) that we did worship Ceres and Bacchus, the Gods of Corne and Wine, taking our sacraments to be nothing else, but bare bread and wine, as the Sacramentaries doe and not to be Christ our Lorde and God, his fleshe and his blood, as all true saythfull men doe, which appeareth by the adoration of them: the which adoration we learne that it was done to the sacraments from the beginning, as is proued by the testimonies of our enemies the Gentils, as saint Augustine reporteth. And also by their adoration we learne, that the things which they did adore, were not simple creatures, but Christes body and his blood, vnited to the second person in Trinitie.

*August con.
sanct. lib. 20
Capit. 13.*

Saint Basill being asked, with what feare, perswasion, *Basilius in
reg. in interrog.* sayth, and affection we should come and communicate the body and blood of Christ, aunswereth thus: Concerning ^{172.} the feare, we haue the saying of the Apostle. He that eateth and drinketh vnworthily, eateth & drinketh his iudgment and damnation.

What sayth we should haue, the words of our Lord doe teach, who sayde: This is my body which is giuen for you, doe this in my remembraunce. And Hesichius sayth like- *Hesichius
wise: Sermo qui prolatus est in dominicum mysterium, ipse liberat nos ab li. 6. ca. 22.
ignorantia.* The wordes of Christ, which were spoken vpon our Lordes mysterie, they deliuer vs from ignoraunce that is to saye, they teache vs, what sayth, what estimation wee should haue of them. Nowe except they be taken as they sound to euery man, although he be vnlearned and not instructed in our sayth before, they could not teach vs, what sayth we should haue, concerning the sacraments, & there-
Y. ij. fore

fore in that they be wordes, wherevpon we must learne our fayth, which delyuer vs from ignoraunce, what the things be, that be deliuered, for that cause they must be taken as they sounde, that is to say, that the sacraments deliuered be the very body and blood of Christ, that gaue them.

om. 17. in
1st.

Chrysostome sayth. *Quod sacerdos de manu sua dat, non solum sanctificatum est: sed etiam sanctificatio est.* That thing that the Priest doth giue out of his hande, is not onely a thing sanctified: but it is sanctification it selfe. Therefore our sacrament, must not onely be an holy thing, as they sayde, holy bread, holy wine: but it must bee the substance of holynesse, making all other things holy.

And here I thinke it worthy to be noted, and to be opened somewhat vnto you, with what sophistrie and vnlearned folye they deluded the sanctification and consecration of this sacrament. Children at the Vniuersitie can tell, that it is a deceytfull way of reasoning, by a generall discription to exclude and driue away a special and singuler definition, as they did in this case. For they sayde, that the consecration of the sacrament was no more, but an appointing of bread and wine to an holy vse, which vse they sayde was to signifie vnto vs Christes body that is in heauen: and therefore some sayde, that the bread was consecrat, when the parishe Clarke did bring it to the Church, and set it vpon the table, and these were no small men, but our greatest Bishops God forgieue it them: other sayde it was not consecrate, till the wordes of Christ were spoken, but yet they noted, that the Priest should not looke at the bread in the time of the pronouncing, for this ende belike, that they should not be disceyued, & that God should worke no more then it pleased them, that their doctrine might some waye bee true.

Arnobius in
Psalm. 139.

And therefore they sayde, euery man and woman might consecrate and speake the words as well as a Priest: but they neuer read what Arnobius sayth: *Quid tam magnificum quam Sacramenta deuina conficere? Et quid tam perniciosum, quam si ea is conficiat,*

ficiat, qui nullum sacerdotij gradum accepit? What is so excellent, then to consecrate the sacraments of God? and what is so pernicious, then if he doe consecrate: that hath receyued no order and degree of Priesthood? And as they erred in the time and person, so they erred in the nature of the consecration, making this of the same fort that all other consecrations be, receauing the generall discription, and denying the degrees and specialties of sanctification, which be many: for somethings be holy, not for any holynesse that is in them, but for that they be brought to the Church, and dedicate to some holy vse, as is the temple of God, the vestures about the aultar, and other things vsed in Gods seruice, which things to steale and conuey is sacrilege, and amongst those things there be degrees of holynesse, as saint Augustine sayth: *Quod accipiunt Catechumini, quamuis non sit corpus Christi, sanctum est tamen, & sanctius quam cibi quibus alimur.* Holy bread which those that be learners receiue, although it be not the body of Christ, yet it is holy, and more holy then the meat, with which we are fed daylie, which also is sanctified by the worde and prayer.

August. de peccat. meritis & remiss. libr. 2. ca. 26.

There is also holynesse, a qualitie, a vertue, & gift of God, making him in whome it is, acceptable in the sight of God. The soule of man is likewise sanctified & holy, bicause it is that substance and subiect wherein holynesse consisteth and dwelleth, being a vessell created to Gods ymage, and prepared to receaue Gods gift of sanctification & holynesse.

And the body of a godly man is also sanctified & holy, bicause it is the member of Christ, the temple of the holy Ghost, and the house and tabernacle of the soule, replenished with Gods grace and sanctification and for this reason we haue in reuerence and estimation the reliques & bodyes of holy martyrs and confessors, which being members of Christ, were also pleasing sacrifices to Almighty God, eyther for austeritie of life, or for suffering of vnderferued death, for the sayth or in the quarell of Iesus Christ oure Lorde.

The first Sermon

The sacraments of Gods Church be iustly called holy, bicause they be the instruments, whereby God doth worke holynesse in the soule of man, and be as causes of the same, by Christes owne ordinaunce and institution. But aboue all other, thys sacrament of the aultar is holye, being as Chrysostome sayde, not onely a thing sanctified, but the verie sanctification it selfe. For in that it is the body of Christ by consecration, whervnto is annexed the Godhead by vnitie of person: it must needes be holynesse it selfe, not in qualitie, but in substaunce, seing whatsoeuer thing is in God, is also God, who for his simplicitie receyueth no qualitie into himselfe, but is the author and principall cause of all good qualities and graces giuen vnto man. Wherefore, this place of Chrysostome that calleth it sanctification it selfe, can not be auoyded, by no figuratiue speeches, or such like cauillations.

CROWLEY.

Two lowde
lyes, one in
another's
neck.

Here you begin with a lowde lye (by your leaue) for there was neuer time yet wherein true christen men, cared not who looked vpon them in the time of their mysteries: but they did shut out from the place where they did communicate, all that were not thought meete to be partakers with them. And if you beleene not me, loke in your Liturgies of Iames, Basill, and Chrysostome. And then you clap another lye euen in the neck of the first, saying that the Christians made a knocking and kneeling, and adoration to the sacraments: and that, that was the thing that moued the Gentils to say, that we worship many Gods, and not one as we pretend. But to proue this to be no lye: you take saint Austen to wytnesse. Who in the place that you cite, sayth thus, speaking to Faustus the Maniche. *Quomodo ergo comparas panem & Calicem nostrum, & parem Religionem dicis, errorem longe à veritate discretum: peius desipiens quam nonnulli, qui nos propter Panem & Calicem: Cererem & liberum colere existimant.* How doest thou therefore, compare our bread and cup, and sayest, that an error, which differeth verie farre from the truth, is as good a religion as oures, being more fondly discepued, then are certaine, which by reason

reason of the bread and cup, doe suppose, that we doe worship Ceres and Bacchus. And in the same Chapter, he sayth. *Sicut enim à Cerere & libero, Paganorum dijs longè absumus, quamvis Panis & Calicis sacramentum, quod ita laudastis, ut in eo nobis pares esse volueritis, nostrorum amplectamur.* &c. For euen as we are verie farre from Ceres and Bacchus, Gods of y^e Paganes, although we doe after our maner embrace the sacrament of the bread and the cup, which you haue so highly commended, bicause you would therein be like vnto vs: euen so our fathers were farre ynough from y^e chaines of Saturne, although they did during the time of propheticke, obserue the calling or name of the Sabbath.

The same Gentils, which had sayde that the christians did worship Ceres and Bacchus, bicause they vsed bread and wine in their communion: had sayde also, that the people of the Iewes were appointed to be the people of Saturne, bicause they obserued the seuenth day of their weeke for their Sabbath or rest, which day, the heathen did dedicate vnto Saturne. Saint Austen therefore doth aunswere, that both the Iewes and the Christians, are farre ynough from seruing eyther Saturne, Ceres, or Bacchus: notwithstanding that the one of them obserued the seauenth day, and the other vsed bread and wine in their communion.

And a little afore in the same Chapter also, he uttereth his minde verie plainly, against the grosse opinion of the Manichies, which helde that they did in all maner of meates, wherewith they sustayned their bodie, eate Iesus Christ, euen as you holde, that you eate him in the sacrament, receyuing him into your bodie, by the ministration of your mouthes.

Of this grosse eating of Christ, doth Austen write thus in that place. *Vobis autem per fabulam vestram, in ceteris omnibus Christus ligatus apponitur: adhuc ligandus vestris visceribus, soluendusque ructatibus. Nam cum manducatis: Dei vestri defectione vos reficitis. Et cum digeritis: illius refectio deficit.* Cum enim vos plenos reddit: resumptio vestra ipsum premit. &c. But if your fable be true: you haue Christ fast bound, set before you in euery meat that you eate, and must be bound againe in your bowels, and vnbounde by your belkings. For when you doe eate, you doe refresh your selues by y^e consuming of

your God, and when you lose the belly: you doe by his refreshing, faint or decay. For when he doth fill you full: your receyuing of him againe doth oppresse him. Which thing might be accounted for a deede of mercy, seeing that he doth in you suffer something for you: except he did agayne leaue you emptie, that being deliuered from you, he might escape.

Watson doth
misle of his
purpose.

You thought belyke, that no man would take the paines to waigh this place of Austen: and therefore you were bolde to cite his wordes to proue that, which none that is learned will denie: That is, that the Gentils did suppose and say, that the christians did worship Ceres and Bacchus, because they bled bread & wine in their sacrament. But your purpose was, so to cite his wordes that he might seeme to allowe that which you had sayde before, concerning the knocking and kneeling, and making of adoration to the sacrament as to Christ himselfe: which these verie wordes that I haue reported out of the same Chapter, doe flatly denie.

And where you say that adoration hath bene done to the sacraments euen from the beginning: you shall neuer be able to proue it, for the testimonie of the heathen that you stick vnto, is disproued. Neyther shall you be able to proue, that we, whome you call sacramentaries: doe iudge the sacrament to be nothing else but bare bread and wine. But we confesse, that Christ is receyued of the worthy receyuer, although not carnally as you teach.

Yea, we say with Austen in that same place that you doe cite. *Noster autem Panis & Calix non quilibet, quasi propter Christum in specie & sermentis ligatum, sicut illi desipiunt: sed certa consecratione, mysticum fit nobis, non nascitur. &c.* Our bread and cup be not of the common sort, as in steede of Christ bound together in eares of corne and twigs, as they (that is, the Manichies) doe foolishly imagine: but by vndoubted consecration, it is made vnto vs, mysticall or sacramentall bread, it doth not growe such, wherefore that fode that is not so made, although it be bread and wine: it is a nourishment of refection, but not a sacrament of religion, other wise then that we blesse and giue thanks to God in all his giftes, not onely spirituall, but corporall also.

Thus may all men see, that no man can alledge better mat-
ter

ter for vs, then that which Austen hath written, even in the place that you haue produced against vs. Such is your lucke in framing of Arguments, to proue & conuince the truth of your faith.

But what hath Basill sayde to this matter? In the, 172. question, you saye (by your note in the margine) but you should haue sayde, 70. Saint Basill being asked, &c. But because you haue not dealt so faithfully in reporting writers mindes as ye might: I

Basil. magnus
in Reg. Inter-
rogat. 70.

will write his wordes in Latine. *Quali timore, vel fide, vel affectu, percipere debemus, corporis & sanguinis Christi gratiam Pater? Basilus. Timorem quidem docet nos Apostolus dicens. Qui manducat & bibit indigne: iudicium sibi manducat & bibit, non diiudicans corpus Domini. Fidem vero edocet nos sermo Domini dicentis: Hoc est corpus meum quod pro multis datur: hoc facite in meam commemorationem. Et iterum sermo Iohannis dicentis, quod verbum caro factum est, & habitauit in nobis.*

The Ponke moueth this question to S. Basill. Father (sayth he) with what feare, faith & affection, ought we to receiue y^e grace or free gift of the body and bloud of Christ? Basill answereth. The Apostle doth teach vs with what feare we should receiue it, when he saith: *¶* Who so doth eate and drinke vnworthily, doth eate and drinke his owne condemnatio, because he maketh no difference of the Lords body. And the words of y^e Lord when he sayth, This is my body which is giue for many, do this in remembrance of me: do perfectly teach vs faith. And again the words of John when he saith. The son of God is become flesh & hath dwelt amongst vs, &c

First, I must tell you, that you haue enforced Basill to speake other wise in Englishe thoroowe your lippes: then eyther he wrote in Greake: or his translatour, in Latine. For he speaketh not of communicating the body & bloud of Christ: but of receiuing the grace & free gift of the body & bloud of Christ. Neither doth he say, which is giuen for you, but for many. I note this, to giue men occasion to consider, what silly shifts you seeke to haue a little aduantage. The fathers vled sometimes to cal y^e sacraments *Gratias*, graces, or free giftes of mercy. In this placetherfore, S. Basill doth vle *Gratiam*, for *Sacramentum*. So that the question is in none other meaning the thus. *¶* With what feare &c. must we receiue the sacrament of the body & bloud of Christ: but this maketh nothing for your purpose, therfore you enforce him to say, wth what

Aa. j.

feare

seare. &c. Should we come to communicate the body and blood of Christ: As though Basill had affirmed the sacrament to be the body & blood of Christ, in such sort as you affirme it to be. But these shiftes will not serue you, so long as men may come to the sight of those authors workes that you doe so wrest for your purpose, and be able to waigh their wordes and gather their meaning aright.

*Ifychius. li. 6.
Capit. 22.*

Ifychius also sayth likewise (saye you) And you cite his wordes thus. *Sermo qui prolatus est.* &c. The wordes of Christ which were spoken. &c. Whether the fault be in you or your Printer, I cannot tel: but in as many places as this writer is named in your Sermons, he is misnamed. For his name is not Hefichius, but Ifychius. But to the matter.

Ifychius expounding the. 22. Chapter of Leuiticus, doth amongst other things declare what is ment by the eating of holpe things by ignorance. And what is ment by the fist part, that Moses commaunded to be added to the holy thing eaten by ignorance, and giuen to the Priest into the sanauarie, with the holy thing that was eaten by ignorance.

Of what antiquitie this Ifychius was, and how worthy credite his writings are. I finde none so good testimony, as in Iohannes Tritemius, sometime Abbot of Spanheimens, who saith that he hath read this worke of his. He himselfe in the peface of his booke, sayth, that of necessitie the interpretation must be drawne to the Anagogicall sense. Whereby it is manifest, that his opinion was, that such places of the booke that he doth expounde, as had any difficultie in the litterall sense: must be so drawne to the Anagogicall sense, as though there were no litterall sense to be obserued in them. Which is contrarie to the rule of all good interpreters, whose care is alwayes to haue an especiall regarde to the letter. Whereof this common saying speaketh. *Maledicta glossa qua corrumpit textum.* Cursed is the glosse, that doth corrupt the text. And that it may appeere that he is of that minde in deede: consider his wordes which are written not much before that which you doe cite, where he saith thus. *Quomodo eius quod iam comedit & consumpsit, addere quis quintam partem?* How is any man able, to adde the fist part of that thing, which he hath already

*Ifychius to
much giuen
to the Ana-
gogical sense.*

alreadie eaten and consumed : In these wordes, he sheweth himselfe to be within the reach of that curse that saint Hierome doth pronounce, vpon all them that say that God hath commaunded any thing to be done, which is not possible to be done. Yea he sheweth himselfe to be a man of very small discretion : that could not conceiue howe this commaundement might be fulfilled after the letter. For what is more playne then to say : He that eateth five apples of another mans : shall adde a fift part, and giue the same to him that ought the five apples that he hath eaten. Will any wise man say, that it is not possible so to doe, because he hath already eaten and consumed the five apples : I thinke not. But euery wise man will say : This man that hath eaten his neighbours five apples : must take so many of the same kinde and goodnesse that the other which he hath eaten were, and adde therevnto one of the same kinde and goodnesse also : and then giue those six apples to him that ought those that he hath eaten. And why may not Moses wordes be so vnderstanded, when he sayth. *Addet quintam partem cum eo quod comedit* ? He shall adde the fift part, with that which he hath eaten : It may be that this Isychius of yours was some great Clarke : but surely, he hath not in this point shewed himselfe to be the wisest man.

As for the Anagogicall sense that he doth gather vpon this place : I doe not mislike. I suppose that it may well be sayde, that those men doe eate the holy things by ignorance, that doe receiue the misterie or sacrament of Christs body, not knowing the dignity and vertue thereof. And where he sayth, that the fift part that must be added, is the wordes that Christ spake ouer the mysteries : I can not but allowe it to be a good Anagogicall sense. For that worde doth deliuer vs from ignorance, and maketh vs to vnderstande, that those creatures are not now to be vsed and considered, as when we take them for the sustentation of our bodies : but as mysteries, and therefore those wordes doe remoue vs from the carnall and earthy consideration of them, to that consideration of them that is heauenly.

Thus doe I lyke verie well with your Isychius for his Anagoge. And whether he were the hearer of Cregorie Nazianzen

The first Sermon

The anti-
quitic of
Iſychius.

or not: I force not. But to tell you playne what I thinke: I take him not to be so auncient, but one that hath written since *Glossa ordinaria* was published. For, the verie same Anagoge is there, and yet not cited out of Iſychius. And you know that, that Glosser, both alwayes note the names of those auncient fathers that minister him any matter.

Iſychius
against wat-
sons doings.

But the conclusion that you make vpon Iſychius wordes: I utterly mislike. And I suppose, that Iſychius himselfe, if he were liuing, could not lyke well with you, for abusing his wordes to such a purpose. For in his preface, he sayth thus: *Nec enim reprehendere quis Anagoga interpretationes, nec intellectum considerationem, nec littera presumat explanationem, neq; noster qui spiam, neq; alienus.* Let no man (eyther that is of our religion or other) presume to finde fault with Anagogicall interpretations, nor with the consideration of vnderstandings, nor the explanation of the letter. You deserve no thanks of Iſychius therfore, to conclude vpon his wordes, y the wordes which our saviour christ spake when he deliuered the sacramentall bread and wine: must needs be taken euen as they sound to euery vblearned man, and that therfore the sacraments be the verie body and bloud of Christ that gaue them.

Howe must we see what Chrysostome hath sayde in this matter. In his. 17. Homilie vpon Mathew, he saith thus (say you) *Quod sacerdos &c.* What thing that the Priest doth giue. &c. A man might maruell, what moued you to seke out such suspected writings as this is: when ye boast to picke out a fewe arguments that can not be deluded, eyther by figuratiue speech, or deprauiation of wordes or meaning.

All learned men say, that they knowe not who wrote those Homilies wherout you cite those wordes. In dede Chrysostome did write. 89. Homilies vpon Mathew. But this. 17. that you cite, is none of them. Neither are these nor any like wordes found in any of those. 89. Homilies.

And besides this, those Homilies that you picke these wordes out of, haue in them some blasphemous doctrine. As that Christ is not equall with his father, and that the holy Ghost is but a minister or seruant to Christ. Yea, and in the eleuenth of those Homilies, you shall finde that the Autho: thereof is flat against you.

For

For he saith thus. *Si ergo hac vasa sanctificata, ad profanos vsus transferre sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis Christi continetur: quanto magis vasa corporis nostri, quae sibi deus ad habitaculum preparauit, non debemus locum dare Diabolo, agendi in eis quod vult?* If it be so dangerous a thing therefore, to

translations
owne Chrysostome against
Watson himselfe.

translate to a prophane vse those vessels that be sanctified, where in the verie bodie of Christ is not, but the myserie of Christs body is therein conteyned: how much more ought we not to giue the vessels of our bodie (which God hath prepared to be a dwelling for himselfe) to be a place for the Deuill to worke his will in.

Here you see what luck you haue, when you aduance the authoritie of obscure matter, by cyting the same vnder the names of such as be famous. No man can speake more playnely against you, then this man doth in this place.

But what though he had not written this, but had written only of this matter, in such sort as you haue cyted his wordes, and were of as great authoritie as euer was Chrysostome: what had you wonne by his wordes, when they be taken whole together? I will therefore adde those wordes that you leaue out: that the indifferent reader may iudge. *Quoniam hoc non solum datur: quod videtur, sed etiam illud quod intelligitur.* So that his wordes together are thus much. That thing y the priest doth deliuer out of his hande, is not only sanctified, but it is sanctificatio: bicause, not only that which is sene is deliuered, but y thing that is vnderstanded also.

We graunt, that the thing signified and vnderstanded by the sacrament, is deliuered by the minister; and receyued by the receyuer that is a member of Christ: but not in such sort as you holde. Sacramentally and spiritually, the thing that is signified and vnderstanded is giuen and receyued, as I haue before declared. These wordes therefore, taken together & rightly weighed, doe make nothing against vs, but rather with vs, notwithstanding that we neither drawe them to the figuratiue maner of speaking, nor yet depraue the wordes or meaning of the writer.

But a perillous point of sophistrie, you thinke meete to be noted, and some what opened to your auditoie. Children at the vniuersitie can tell: that to exclude a speciall and singuler definition,

The first Sermon

by a generall discription, is a deceitfull way of reasoning.

Watson going
about to de-
face other, is
defaced him-
selfe.

It is commonly seene that such as doe vse to digge pits for o-
ther to fall into: doe fall into the same themselues first of al. Your
purpose was, by preferring the knowledge of children in the vni-
uersitie, before the knowledge of your betters in learning, which
were Bishops in king Edward the sixt dayes; vtterly to de-
face those learned fathers, and to bring them out of credite, as
men that knew not so much, as children in y^e vniuersity do knowe
And so to extoll your owne knowledge aboue the starres. For
you are none of the babes at the vniuersitie. But when your
wordes shall be well weighed: they shall be found more babish
and foolish, then commonly can be founde among the children at
the vniuersitie.

A speciall and singuler definition (you say) is excluded by a
generall description. A childe at the vniuersitie would aske you:
what maner of definition that is, which you call speciall and sin-
guler. And in whose Logick he might learne to know that defini-
tion. The Logicians that hitherto haue written: haue made no
mention of any such definition. Boetius maketh mention of ma-
ny sortes of definitions: but of this that you speake of, he maketh
no mention at all. Commonly, the authours write but of foure
sortes of definitions. One Essentiall, another Causall, the thirde
Integrall, and the fourth Accidentall.

A worthy
promotion.

And besides this the children might aske you: howe speciall
and singuler, may in Logicall matter, be both verified of one
thing, in one and the same respect, and at one time, as you doe
here vse them. Those therefore, whome (in derision) you call
no small men, but your greatest Bishops: if they were now
lyuing, would make the worlde see, that for your good knowledge
in Logick, y^e you shew in this Sermon: you might leaue the Di-
uines Chaire, and set you downe amongst the babling Sophists
agayne, till you had gotten you better skill in Logick.

The generall description of consecration, that those men did
receyue, shall be found as good a definition of the same: as you or
any of your sort shall be able to make. The consecration that
those men receyued, is that benediction and decree of Christ:
wherby

whereby the visible signes are appointed to an holy vse. We speak not of your generall consecration, whereby the heathen and you Papistes, haue without any warant of the worde of God, yea, contrarie to Gods word, consecrated so many of Gods creatures to Idoles and Idole seruice: but we speake of consecration that Christ himselfe hath made & doth still make, as oft as his Church and congregation, doe take his creatures, and vse them according to his commaundement, to represent vnto their senses, those inuisible graces that he hath appointed those creatures to signifie to vs.

And this is no new deuise: for Chrysostome in his. 30. Homily, which is of the treason of Iudas sayth thus. *Et nunc ille præsbo Chrysost. est Christus, qui illam ornavit mensam, ipse ipsam quoque consecrat. Non enim homo est, qui proposita de consecratione mensa Domini, corpus Christi facit produtione & sanguinem: sed ille qui crucifixus pro nobis est Christus. Sacerdotis ore verba proferuntur: sed Dei virtute consecrantur & gratia. Hoc est, ait, corpus meum, hoc verbo proposita consecrantur. Et sicut illa vox quæ dicit, crescite & multiplicamini, & replete terram, semel quidem dicta est, sed omni tempore sentit effectum ad generationem operante natura: ita & vox illa, semel quidem dicta est, sed per omnes mensas Ecclesie usque ad hodiernum diem, & usque ad eius aduentum, præstat sacrificio firmitatem.* The same Christ that did adourne and beautifie that table: is now present, and he doth consecrate the same also. For it is not a man that doth make those things that be set before vs of the consecration of the Lords table, to be the body and bloud of Christ: but the same Christ which was crucified for vs. The wordes are pronounced by the mouth of the Priest: but the thinges are consecrated by the power and grace of God. This is (sayth he) my body: by this worde are the things that be set before vs consecrated. And even as that voyce which sayth, growe and be multiplied, and replenishe the earth, was but once spoken, but yet doth at all times, by the worke of nature feeble effect to generation: so that voyce also was but once spoken, and yet it giueth sure stay to the sacrifice, throughout all the tables of the Church, even to this day and from henceforth till his comming.

Chrysostome doth here compare the wordes that Christ

sa. iiii.

spake

Christ is no
charmer.

spake at the institution of his supper, to the words that God spake when he appointed man to be multiplied by generation: affirming that the same power that worketh still in the one, doth still worke in the other also. Not to charme out the substance of bread, and to charme in the substance of Christ vnder the accidents of bread (as you teache) but that as by naturall order, the generation of mankind is continued according to the first voyce: so the inuisible graces that were promised by the death and blood shedding of our sauour Christ, are by the sacramentall vse of those creatures according to his commaundement, continually preached to our senses, and by sayth receyued into our soules.

And where as you say, that some of vs haue sayde, that euery man and woman may consecrate: you must name them that haue so said, or cite the words y^e such haue written, else wil men say that you doe belye vs, & that you might well haue spared the wordes of Arnobius, which you do cite, affirming y^e we did neuer read them.

But whether we haue read the wordes of Arnobius or not: it may seeme that you did neuer vnderstand them. For if you had, you would not haue translated, so, and then: for so, and as, nor consecrate for *conficere*. But you would haue sayde: What is so excellent: as to go thorow with the ministratiō of Gods sacraments: And what is so pernicious, as if the same be done, by that man that hath taken no degree of priesthōd:

The fruites
of presumption.

The purpose of Arnobius in this place, is to proue, that the presumption to doe contrarie to Gods commaundement: is that maketh the actions of men, which otherwise are good, to be exceeding euill. For what (sayth he) is so holy a thing, as to receiue the communion of Christ: And what is so wicked, as if one that is not baptised receiue y^e same. And what can be more pernicious, then that a man that is not called to the office of ministratiō: should take vpon him to minister the sacraments of Christ:

I thinke you be not able to proue, that any of vs hath eether spoken or written to the contrarie of that which Arnobius teacheth in this place. You can not therefore iustly say, that we doe erre, eether in the time or person. For we holde, that when the congregation of Christ assembled together, doe by the mouth of
their

their leafully called minifter, giue thanks to God for the death and paffion of his fonne Chrift, and according to Chrifts holpe institution, take bread and wine to deuide it amongst them in remembraunce of his death and paffion: then is that consecration that Chryfoftome speaketh of, wrought by Chrift himfelfe that first did institute this holy myfterie, and willed his Church to vse the same in his remembraunce till his comming againe.

As touching the holynesse of creatures: we say as Austen *De Peccato-* doth in the place that you doe cite: *Non vnus modi est sanctificatio. &c. rum merit. &c.* Sanctification, is after moe sortes then one. For I suppose that *remif. libro. 2. Capit. 26.* such as be yet but learners of christen religion: are after a certain peculiar maner sanctified, by the signe of Chrift, & the prayer of the laying on of handes. And that thing which they doe receyue, although it be not the body of Chrift: yet it is holy, & more holy, then is the meat that we are fed withall, bicause it is a sacrament: The same Apostle also hath sayde, that the berie meates where with we are fed for the necessitie of the sustayning of thys lyfe: are sanctified by the worde of God and prayer, which we vse when we are about to refrefhe our bodies.

Here, let the indifferent reader iudge, howe saythfully you haue handled this place of Austen. First, you leaue out the first part of the sentence, that might giue light to the vnderstanding of Austens meaning. And where Austen sheweth, that the thing that the learners of christian religion doe receyue, is holy, bicause it is a sacrament: you passe ouer that, with other wordes that might sounde somewhat against your purpose, and knit by the matter with these wordes: which also is sanctified by the worde and prayer. And make your hearers thinke that your maner of dealing holy bread was bled in saint Austens time: you translate this worde *Quod. Holy bread.*

Saint Austens meaning, is to declare, that as there is holynesse in creatures, by such meanes as God hath appointed for the sanctifying of his creatures: so is not their holynesse alyke, but one is more holy then another. The learners of Chriften religion were holy: yet not so holy as were those that being fully instructed, were baptised. So, the bread, which they receyued, in token

of the loue that those which were already baptised, did beare towards them, was holy (for as saint Austen sayth, it was a sacrament, that is, an holy signe) yet was it not so holy, as that sacramentall bread, which christians did according to Christs institution, deuide amongst them. And yet it was more holy then the common bread that is made holy when we praye before we take it for the sustinaunce of our bodies.

Watson o-
uerthroweth
that before he
did builde.

The other holynesses also that you speake of, we denie not. Neyther doe we denie that the sacraments of God be holy, because they be instruments. &c. But here I must note, that you doe in this place, ouerthrow, that which you haue so greatly laboured to builde. For you doe here make the sacraments, but as instrumentall causes of holynesse: where as you haue before stoutly affirmed, that they be in daede: the efficient causes of wonderfull holy effectes.

August. ad
Dardanum.

But as one that had ouerslipt himselfe: you correct your selfe somewhat subtilly, affirming that aboue all, the sacrament of the aultar is holy. &c. Where fearing least you should not commend it ynough: you fall into that inconuenience, that S. Austen doo warne Dardanus to shunne. *Cauendum est enim.* &c. We must take heede, that we doe not so affirme the Deuinitie of the manhode, that we take away the truth of the body. You saye that the sacrament of the aultar must needs be holynesse it selfe: because the Godhead is by vnitie of person annexed to it. For (say you) whatsoever thing is in God: is God also. So that by this doctrine, the manhode of Christ is so confounded with the Godhead, that it is cleane consumed and become God, contrarie to that which the true Catholike Church doth confesse with Ananias. And we haue no man Christ to be our Mediator, as saint Paule writeth: and so consequently no saluation by Christ. This consequent must needs folow vpon that which you teach in your sermon: and can not be auoyded by any figuratiue speche, or such like caullations.

1. Timoth. 2.

Watson.
diuision. 31.

The same Chrysostome in his Epistle to Innocentius Byshop of Rome wryteth of the maner of the persecution in

in his time, not vnyke to this of ours. Nam & sanctuarium in. Chrysost. Epist.
gressi sunt milites, quorum aliquos scimus nullis inuatiatos mysterijs, & ad Innocenti-
viderunt omnia que intus erant: quin & sanctissimus Christi sanguis um.
(sicut in tali tumultu contingit) in predictorum militum vestes effusus est.

The souldiers came violently into the holy place, of whom we knowe that some were not baptized, and there they saw all things that were within, and the most holy bloud of Christ (as chaunceth often in such a tumult) was shed vpon the garments of those souldiers.

Here I marke that he sayth not the figure or signe of Christs bloud, but the most holy bloud, an other inferiour creature can not be most holy. Also I marke that this most holy bloud was reserued there in the holy temple, and was not onely in Heauen to be receyued by fayth of the faythfull, but also was in the temple and violently handeled of the vnfaythfull, being there contemned, abused, and spile vpon their garmentes. Doth not this barbaricall violence, and externall situation of the most holy bloud of Christ, proue a reall presence of the same in the sacrament?

Gregory Nazianzene speaketh after the lyke maner, how Nazianze.
that the Arians would not suffer the Catholikes to pray in orat, ad Ari-
their temples, but troubled them, & killed them & mingled anos.
Christes mysticall bloud, with the bloud of the Catholike Priestes, which they slue and so forth: whereby we vnderstande a reall presence of Christes bloud by that violence, that was shewed vnto it of the heretikes part, though Christ were there after that sort, that he could suffer no violence of his part.

We read in saint Hierome and in diuers other: Ipsa conui- Hieronimus
ua & conuiuium, comedens & qui comeditur, that Christ is both the ad bedibiam.
eater of the feast, and the feast it selfe, both the eater and the meat that is eaten. Whereby we vnderstande, that Christ giuing his body and his bloud to his disciples, did receaue the same himselfe before.

And as Chrysostome wryteth that least his Disciples Chrysost. in
should haue bene troubled and offended, hearing him say. Math. lom. 83.

Euthymius in Mat. cap. 64. This is my bloud; drinke ye all of this, as the Capernautes were before, and so should abhorre to haue dronke of the same. Christ did first drinke of the same cup before them, that he might by his example induce his Disciples to drinke lykewise.

Hesichius in Levit. li. 2. Cap. 8.

And Hesechius sayth; *Ipse dominus primus in cena mystica intelligibilem accepit sanguinem atq; deinde calicem Apostolis dedit:* Our Lord himselfe in the mysticall supper, first dranke his owne bloud, that was not sene, but vnderstanded, and then gaue the cup to his Apostles. By this fact of Christ we may learne that in the cup was verily and really Christes owne bloud, or if Christ did eate his bodye, and dranke his bloud but in figure, then he did eate and drinke it before after that maner in the Tipicall and Legall supper; and then how can this mystical supper be the truch, and the other the figure, if this be but a figure likewise? And then why should the Apostle be a frayde to doe that now, they were wont to doe alwaies before. It was no new thing, worthy the newe Testament, to eate and drinke Christ in a figure: and therefore it is certaine, that Christ in his mysticall supper did not eate and drinke his body and bloud onely figuratiuely. And if ye will say, that he eate it and dranke it spiritually onely, then ye must say, that Christ did eate it by faith, for spiritual eating is beleuing. And if ye say, Christ did beleue, then it foloweth that Christ was not God. Who hath perfite knowledge of al things by sight, & not vnperfite knowledge by fayth, as wee haue, seing as through a Glasse in a darke rydle. And surely they harpe much vpon this string: for this heresie against the presence of Christ in the sacrament, is an high way, leading to the other heresie, that Christ is not God, as is proued by diuers wayes and arguments, into which pit diuers be falling by this meanes, if God doe not put vnder his hands to stay them betimes: for if they continue long in this, they will fall into the other no remedie, whereof we haue alreadie seene experience.

Then if Christ did eate his body, and drinke his bloud

in

in the myſticall ſupper, neyther figuratiuely, as he did in the Paſchall lambe nor yet ſpiritually as we doe by fayth: then it is certaine, that he ate it only ſacramentally, which is not onely in ſigne (as the ſacramentaries expounde the worde) but in truth vnder a ſacrament, whereof the ſubſtaunce is the reall and naturall body and bloud of Chriſt our Lorde.

After this ſort wryteth Chryſoſtome of Dauid, ſaying thus: *Non contigit Dauid guſtare talem hoſtiam, neq; particeps fuerat ſanguinis dominici, ſed legibus imperfectioribus educatus, neque tale quicquam exigentibus: tamen ad euangelica philoſophia faſtigium peruenit animi moderatione.* It neuer chaunced to Dauid to taſte of ſuch a ſacrifice, nor he was nor receauer and partaker of our Lordes bloud, but being brought vp vnder lawes not ſo perſite, and requiring no ſuch thing, yet by the moderation & temperaunce of his owne minde, he came to the hight of all Euangelicall Diuinitie. Chryſoſt. hom. de Dauid & Saul.

Here is plaine that Dauid did neuer taſte and receaue Chriſtes bloud as we doe in the Goſpell, and yet Dauid did receaue Chriſtes bloud figuratiuely, being partaker of the ſacrifices of the olde lawe which were figures of Chriſtes bloud & alſo he did drinke of the ſame bloud ſpiritually as we doe, whoſe faith was as good or rather greater then oures. Therefore there remayneth one other way that we drink of it, which was not graunted vnto him, that is to ſay, verily and really in the ſacrament.

To auoyde this place well they muſt haue mo ſolutions then they haue inuenred yet, for neyther figuratiuely nor ſpiritually will ſerue, it were beſt for them to yeelde to the truth, and confeſſe that it is there really, the very ſame ſubſtaunce of his bloud, that was ſhedde vpon the croſſe, though not in that forme, for the reliefe of our weake nature, which elſe could not ſuſtaine it.

Here you haue heaped together the ſayings of certain writers, CROWLEY. to confirme that which you haue hitherto laboured to proue: and

Another is
not the same.

A soule over-
sight in one
that would
be a Catho-
like Bpshp.

Ad Innocen-
tium.

The scope of
the Epistle.

doe perswade your selfe, that you haue sufficiently proued. And first you beginne with Chrysostome. The same Chrysostome say you. &c. Here I must put you in remembrance of that which I haue sayd before, that the sentence which you cited before as out of Chrysostome was none of his. And herefore you doe wrong to Iohn Chrysostome, to say that he is the same. But to the purpose. You say that you marke in this place of Chrysostome: that he sayth not the figure or signe of Christs blood: but the most holy blood. And another inferiour creature can not be most holy. &c. Here I must tell you that you haue forgotten your due tie towarde your most holy father of Rome. &c. And vnadvisedly, you haue denied him that title, that all your brethren the papists, doe thinke him worthy to haue: notwithstanding he is but one of the inferiour creatures. And further I must tell you, that you seeme to haue forgotten that which you spake but a little before, affirming the sacrament to be God, and so no creature: but now when you doe couple it with another inferiour creature, your wordes doe import, that you doe account it among the inferiour creatures.

But for the meaning of Chrysostomes words in that place: you will neyther consider the custome of the fathers (which was to call the sacraments by the names of those things wherof they be sacraments) neyther what it was that Chrysostome labored to bring to passe by this Epistle. His whole purpose was, so to stirre by the detestation of the doings of those wicked men in the hart of Innocentius: that he might thereby be moued, to seeke by all possible meanes, to haue that horrible fact punished. Which may right well appere by his wordes in the same Epistle, where he sayth thus. *Igitur Domini maxime venerandi, & p[er] h[oc] cum hec ita se habere didiceritis: studium vestrum & magnam diligentiam adhibete, quod retrudatur hac quae in Ecclesias irrupit iniquitas.* Therefore, my Lords most godly and worthy to be reuerenced, when you shall vnderstande that these things be euen so: employ your study, and great diligence, that this iniquitie that rusheth into the Churches, may be beaten back. Here is the scope of his whole Epistle. And to bring this to passe, he vseth as much Art as he is able, both in sele-
ting

ting forth the horriblenesse of the fact, and also the daunger that was imminent if it should be suffered unpunished, his owne innocencie, and the good opinion that he had in those men that he wrote vnto.

These thinges considered: no man that knoweth what Arte meaneth, will thinke that Chrysostomes wordes in this place doe giue you such vauntage against vs, as you would beare your Auditozie in hande that they doe.

You marke also the reseruatiō of the holy bloud in the holy temple, &c. But you doe not marke that this horrible tumult was made in the time when the people were togither in the ministratiō of the sacramentes. Which doth manifestly appere by the wordes that are writtē a little before those that you cite. The wordes are these. *Ipsa magna Sabbato collecta manus militum, ad vesperam diei in Ecclesias ingressa, clerum omnem qui nobiscum erat, vi ciecit, & armis gradum vndiq; munivit. Mulieres quoq; quae per illud tempus se exuerant, vi baptizarentur: metu grauiorum insidiarum, nuda aufugerunt. Neq; enim concedebatur, vt se velarent, sicut muliers honestas decet. Mulia etiam acceptis vulneribus eiciebantur, & sanguine implebantur, natatoria, & sancto cruore rubescebant fluentia.* On the verie Sabbath day, a great armie of souldiours that were gathered togither, entring into the Church at the euentide of the day, did by force driue out all the ministers that were with vs, and fortifie the steps with weapons on euery side. Women also, which had at that time stripped themselues to be baptised: did for feare of greater conspiracies, runne away naked. For they were not suffered to couer themselues, as it becommeth honest women to doe. Many also were wounded and driuen out, and the walles & borders were filled with bloud, and the running ryuers were made red with holy bloud.

If you would haue considered these words: you might sone haue sene how that most holy bloud y Chrysostome speaketh of, might be spilt vpon the garments of the souldiours, and yet not reserued in the temple, for longer time then the action of Communion did last. For they vsed not in Chrysostomes church to make a mornings worke of it, as you doe vse your Easter day Passes:

Ab. liij.

but

Watson can see nothing that maketh against him.

The manner
of Church
exercise in
Chrysostoms
time.

Nazianzen
Oratione ad
Arianos.

Watsons
Paradox.

but they continued the whole day, in prayer, preaching, confessions of faith by them that should be baptised, in ministring of baptism, and last of all in communicating al together. But when you haue founde a worde or two that may seme to serue your purpose: then haue you ynough: you lust to seeke no furder. No wise man therefore will regarde your conclusion.

Your place that you cite out of Nazianzen, woulde haue framed so euil fauouredly for your purpose if you had cited it cyther in Greeke or Latine: that ye thought it best to teache him to speake Englishe: so were you able to cause him to speake as you would. But you shall not disceyue your hearers so. They shall heare him speake Latine, in such sort as Bilibaldus taught him. He sayth thus to the Arians. *Quos iam orantes, & manus ad Deum tollentes obsedi? Quos Psalmos tubarum strepitu inturbauit? Quorum mysticum sanguinem, caso miscui sanguini?* Whome haue I besieged when they were in prayer, and lifting by their handes to God: What Psalmes haue I troubled with the noyse of Trumpets: Whose mysticall blood haue I mingled, with the blood of the slayne? Now, let your friendes iudge, how friendly you haue taught Nazianzen to speake Englishe, and howe your conclusion doth solow vpon his wordes.

But let vs see, what it is, that you read in Hierome and other. It seemeth to me, that you haue read in those Autho:rs: that which you vnderstand not. For who can beleue, that eyther Hierome or Chrysostome would maintaine or teach such a Paradox, as you would by their wordes enforce vs to beleue: That is, that Christ did eate his owne fleshe, and drinke his owne blood. In the aunswere that S. Hierome made to the second question that Hedibia desired to be resolued in: he sayth thus. *Nec Moses dedit nobis panem verum, sed Dominus Iesus: ipse conuiuia & conuiuium: ipse comedens, & qui comeditur.* Moses gaue vs not the true bread, but the Lorde Iesus: He is the Guest, and the feast also. It is he that doth eate and is eaten. But is here all that Hierome writeth in this aunswere: Doth he leaue the matter so doubtfull, being desired to make it plaine: I trow not. He saith that we doe drinke the blood of Christ, and y without Christ we can not drinke it. And that

that we doe daylie in his sacrifices, treade out new red wine, out of the generation of the true vine, and the elected and chosen vine: and that thereof we doe drinke new wine in the kingdome of his father, not in the oldnesse of the letter, but in the newenesse of the spirit, singing a new song, that none is able to sing, except such as be in the kingdome of the Church, which is the kingdome of the father. This bread did the Patriarck Iacob desire to eate, saying: If the Lorde God shall be with me, and shall giue me bread to eate, and apparell to couer me withall. And then he concluded his aunswere with these wordes. *Quotquot autem in Christo baptizamus: Christum induimus, & panem comedimus Angelorum, & audimus Dominum predicantem, Meus cibus est, ut faciam voluntatem eius qui misit me Patris, ut impleam opus eius. Faciamus igitur voluntatem eius qui misit nos Patris, & impleamus opus eius: & Christus nobiscum bibit in Regno Ecclesie sanguinem suum.* So many of vs as be baptised, haue put on Christ as a garment, and doe eate the fode of Angels: and doe heare the Lorde preaching thus. My meat, is to doe the wil of that father that hath sent me, that I may fulfill his worke, let vs therfore doe the will of that father that hath sent vs: and let vs fulfill his worke, and Christ will drinke his owne blood with vs in the kingdome of the Church.

Now, if you be not obstinate, you must needs confesse, that Hierome meaneth nothing lesse then to teach that Christ did after such sort as you holde: eate his owne fleshe and drinke his owne blood. But that he did it, by doing the will of his father, and performing his worke.

And Chrysostome also (if you would vnderstand his meaning aright) would teache you another meaning of Christs doing, then that which you gather. His words be these. *Hac de causa desiderio desideravi. &c.* For this cause haue I greatly desired to eate this passouer with you: that I might make you spirituall. He himselfe also did drinke of the same, least they hearing those wordes should say. What: doe we drinke blood and eate fleshe? And should therfore be troubled in minde. For euen when he did before speake of those things: many were offended, euen for the wordes onely. Least the same thing therfore, should happen then also: he did it first himselfe: that he might enduce them to be

Ec. j.

partakers

Chrysost. in
Math. ho. 83.

partakers of the mysteries with a quiet minde. But what: Will you say, that the olde passouer was able to doe this also: For he sayde doe this: that he might leade them away from that. Furthermore, if this passouer doe worke remission of sinnes, as it doth in deede: then is the other vtterly of none effect. But euen as in the olde passouer, so in lyke maner here: he hath left vs a benefit by gathering together the memorie of the mysteries, and therby bridling y^e mouths of the heretiks. For when they say, how doth it appære that Christ was offred, and many other misteries: then we alledging these things do stop their mouths. For if Iesus did not die: whose pledge and signe, is this sacrifice: Thus you see, what great care he had, that we should alwaies kepe in memory: that he died for vs. Thus far Chrysostome in the place y^e you cite.

The purpose
of Christ in
drinking be-
fore his dis-
ciples.

Here it is manifest that Chrysostome goeth not about in this place, to teache that Christ did drinke his owne blood: but that he did drinke of the Cup of the newe passouer (whiche he called his blood, as the Lambe was called the passouer) that his Apostles might not haue occasion to thinke so grossely as you teache. That is, that he hadde turned the substance of the Wine into the substance of his blood, and would giue it them to drinke, contrarie to the lawe, which did forbid them the eating of any thing in the blood therof. But he did drinke therof before them: that they might thereby know, that it was not blood but wine, which he would haue them to drinke in the remembrance of his death and blood shedding, as the passouer was eaten in the remembrance of the peoples deliuerance in Egypt. And further to bring them from the obseruing of the old passouer, which was ended in him. And to arme them against those Heretikes, that would deny that Christ died for the sinnes of the world. That this is Chrysostomes minde, doth plainely appære in those wordes of his, that I haue before written: taken out of the same Chapter that you cite. As for his maner of speaking in calling the wine his blood: I haue sufficiently written, in the former part of this aunswere.

It is playne therefore, that you doe open wrong to Chrysostome, in that you would enforce him to help you to maintaine your

your straunge Paradox of Christs eating of his owne fleshe and drinking of his owne blood, which I suppose neuer any learned or wise man, would maintaine as you doe.

As for the wordes that you cite out of Euthymius and Isychius, are sufficiently aunswere in this that I haue written for aunswere to that which you haue cited out of Chrysostome. For they both seeme to haue taken out of him, all that they write of this matter.

The descant that you make vpon this playne song, saying: **Descant**
By this fact of Christ we may learne. &c. might well haue bene **Without**
spared, till you had founde a better playne song to descant vpon. **good playne**
For hitherto you haue not proued that Christ did eate his owne **song.**
flesh and drinke his owne blood: eyther figuratiuely, spiritually,
or really, which you call sacramentally.

And here I must note one pretie point of descant which you doe vse, when you say, that if we say that Christ did beleue; then it foloweth that he was not God. So that by this descant: eyther Christ must be no man, or else he must be an Infidell. You are so fearefull to fall into the heresie of them y denie Christ to be God: that you fall into the contrarie, denying him to be man. And so is the prouerbe verified in you. *Incidit in Scyllam, qui vult vitare Caribdim.* He that is desirous to escape the gulse on the one side: falleth vpon the rocks on the other side. But how say you to the wordes of our saulour Christ, written by saint Marke: *De die autem illa vel hora, nemo scit, neq; Angeli in celo neq; filius, nisi Pater.* **Marc. 13.**
that day or houre, no man knoweth, neyther the Angels in heauen, nor the sonne, but the father. Christ in his mans nature, must be lyke vnto vs in all pointes, sinne onely excepted. **Hebr. 2. & 4.**

But now, for the reall presence of Christ in the sacrament: you haue founde a place in Chrysostome, that will not be well **Chrysost. hom.**
anoyded, eyther with figuratiuely or spiritually: and therefore **de Saul &**
you conclude that our best way were, to yelde to that which you **David.**
hold for truch. &c. But let vs consider the wordes of Chrysostome in that place. He saith thus. *Non contigit David. &c.* It neuer chaunced to David, to tast of such a sacrifice. &c. In deede Chrysostome hath written all those wordes that you report, and in such order as
Cc. li. you

you doe write them, saving that to blinde the hearer or reader, you put David in the place of, Illi, least your hearers and readers should haue occasion to thinke, that there is somewhat going before, vnto which, Illi, hath relation. Well, I will let the reader see some of those wordes that go before, and some of those that follow: that euen your friendes may see and iudge, howe great a cause you haue to thinke: that our best way were to p̄lde.

After Chrysostome hath begun to paint out the toleraunce of David: not only in forbearing to reuerge himselfe vpon king Saul, but also in seeking to doe him good: he beginneth to compare him with such as liue in the time of the newe testament, and doth preferre his tolleraunce before theirs, because he did not heare and see, that which they haue both heard and sene. And thus he sayth. *Neq; enim paria sunt, sub vetere lege degentem, & nunc post illustratam Euangelij gratiam: talia condonare gratis. Non audierat David parabolam de decem milibus talentorum, neq; de centum denarijs. &c.* The doings are not alpe, when one that lyued vnder the olde lawe, and one that lyueth nowe, after the grace of the Gospell is made manifest: doe freely forgiue such wrongs. David had not heard the parable of the ten thousande talents, nor of the hundred pence. He had not heard the prayer which sayth. Forgiue men their debts: euen as your Heauenly Father doth forgiue your debts. He had not sene Christ crucified, he had not sene that precious blood poured out, neither had he heard the innumerable sermons of the Lorde, concerning the restrayning of the lusts of the minde. It happened not vnto him to taste such a sacrifice, neyther had he bene partaker of the Lordes blood. But being brought vp vnder lawes that were not altogether profitable, neyther did require any such thing: yet did he by the moderation of his minde, attayne to the highest point of Euangelicall Philosophie. But thou art oftentimes offended, at the remembrance of the iniuries that be past: but this man, although he might stande in feare of those things that were to come, knowing for certaintie that if he would saue his enimie, he should both be banished the Citie, and lead a poore and miserable lyfe: yet did he not leaue of to be carefull for him, but he did all things that might nourishe

nourishe this so great an eniuite. Who is able to tell vs of a greater toleraunce or forbearing then this?

If figuratiuely, and spirituallly, may not be admitted in these wordes of Chrysostome: then let vs knowe, howe it can be truly saide of him, that he in his time, they that were before him and after Christes ascention, and those that haue bene since, are now, and shal be to the worlds ende: haue scene or shal see Christs blood poured out, and him crucified. I am sure, you will not say, that all these vnder the new testament, haue scene or shal see with their bodily eyes, Christ crucified, and his blood poured out.

Well, then you must giue vs leaue to thinke, that Chrysostome doth vse here, that same figure that saint Iohn doth vse in the beginning of his first Epistle. Where he sayth thus. We declare vnto you, that thing that we haue scene with our eyes. &c. And why may we not vnderstand Chrysostome to vse the same figure when he sayth: that Dauid had not bene partaker of the Lordes blood? And that it had not happened him to taste of suche a sacrifice. &c.

Chrysostome
vseth the fi-
gure hyper-
bole in extol-
ling Dauids
toleraunce.

There was none of the sacrifices of the olde lawe, that did paint out Christ crucified so playnely, and set him out so liuely to our senses, as this sacrament doth: wherefore Chrysostome might well and truly say (without any figure at all) that it had not hapned to Dauid, to taste of such a sacrifice. Neyther did the lawe and prophets before Christ, so plainely and fully teache that highest point of christian Philosophie, which Dauid attayned vnto, as doth the doctrine of Christ and his Apostles: Wherefore Chrysostome might well write as he doth, that Dauid had not heard. &c. And why might not Chrysostome say then, that Dauid was brought by vnder lawes that were somewhat vniuersite, in comparison of the lawe of the gospel: although there be in the lawe it selfe, no imperfection at all? The lawe was perfect, to the ende that God did appoint it for. That was to bring men to the knowledge of their sinnes, and to drue them to Christ that was able to take away their sinnes. And why may not Chrysostome in this place (according to the common custome of the fathers) call the sacrament, by the name of that thing wher-

of it is a sacrament :

But here once agayne, I must tell you, that the verie wordes that you cite : are flatly against your halfe communion. And that if Dauid had bene a popishe prince : he should neuer haue drunken the Lordes bloud, except he woulde haue bene a popishe Priest also.

WATSON.
diuision. 32.
August. in
Ioannem
tract. II.

And further then this saint Augustine sayth: *Si dixerimus Catechumino, credis in Christo respondit credo, & signat se cruce Christi, portat in fronte, & non erubescit de cruce domini sui: ecce credit in nomine eius. Interrogemus eum, manducas carnem filij hominis, & bibis sanguinem filij hominis? nescit quid dicimus, quia Iesus non se credidit ei.* If we shall say to one that learneth and professeth our faith being yet not baptized: doest thou beleue in Christ? he answereth, I beleue, and he doth signe himselfe with the crosse of Christ, he beareth it on his forehead, and is not ashamed of the crosse of his Lorde: Lo he beleueth in his name. But let vs aske him, doest thou eate the fleshe of the sonne of man, and drinke the bloud of the sonne of man he can not tell what we say, for Iesus hath not beleued & committed himselfe to him. Beside other things that may be fruitfully gathered of this place for our erudition, I note but this one, that a man beleuing in Christ, professing the fayth of Christ with his worde and worke, and for that cause eateth Christes fleshe and drinketh his bloud spiritually, yet he wote not what the eating of Christs flesh meaneth, whereof Christ spake in the sixt of S. Iohn. But we that be baptized and are admitted to our Lordes table: we know by our experience, what it is to eate Christes fleshe and to drinke his bloud, for to vs Christ doth trust & giue himselfe, to the other that beleue as wel as we, he doth not commit himselfe.

Whereby I conclude beside the spirituall eating of Christ by faith, there is also a reall eating of him in the sacrament, by the seruice of our bodies, to the confirmation in grace and sanctification both of our bodies and soules.

And concerning the drinking of Christes bloud really,
saint

saint Cyprian writeth an other argument, which I thinke can not be auoyded by any figuratiue speeches, he sayth *Cyprian, ser.* thus: *Noua est huius Sacramenti doctrina, & sc'ola euangelica hoc pri-* *de cana.*
mu magistereum protulerunt, & doctore christo primum hac mundo in-
uotuit disciplina, ut biberent sanguinem Christiani, cuius esum legis an-
tiqua auctoritas districtissime interdicit. Lex quippe esum sanguinis pro-
bibit, Euangelium praecepit ut bibatur. &c. Origen also writeth this
 same thing verie plainely vpon *Numeri. hom. 16.* The Englihe *Origen in*
 is this of Cyprian. The doctrine of this sacrament is new & *Numeros*
 the Euangelicall schoole, taught this lesson first of all, this *hom. 19.*
 discipline was neuer known to the world before our master
 Christ, who was the first teacher of it, that christen men
 should drinke blood, the eating of which blood the autho-
 ritie of the olde law doth most straighly forbid: for the law
 forbiddeth the eating of blood, the gossell commaundeth
 blood to be droken, &c.

Nowe this is most certayne, that the law did neuer for-
 bid the drinking of Christes blood figuratiuely, but did
 commaunde drinke offerings, which were figures of hys
 blood, and the Iewes dranke of the water that came forth of
 the stone, which was a figure of the blood that came foorth
 of Christes side, which blood as Chrysostome saith is in our
 Chalice: *Id est in calice quod fluxit e latere, & illius nos sumus partici-* *Chrysost. in*
pes: the same thing is the Chalice, that flowed out of Christs *1. Cor. hora. 24.*
 side, and we are partakers of the same. Nor the law did ne-
 uer forbid the drinking of Christes blood spiritually by
 fayth, but set foorth the fayth of Christ, being a schoole-
 maister, to Christ pointing to him, in whome they should
 belecue and receaue all grace.

But to make short, the lawe forbad the externall and re-
 all drinking of blood, which the gossell commaundeth say-
 ing, except ye eate the fleshe of the sonne of man, & drinke
 his blood, ye shall not haue lyfe in you, and drinke ye all of
 this. This is my blood of the newe Testament. Therefore it
 foloweth necessarily, that the drinking of this blood is not
 figuratiuely, nor yet onely spiritually, but really by the ser-

Iohn. 6.

The first Sermon

Chrysost. ad
Neophytos.

Proverb. 23.

August. in
Iob. tract.
47. 48.

Chrysost. in
Psalm. 22.
Hesichius. li. 6
Capit. 22.

uice of our bodies, as Chrysostome sayth. *Si dederit inimicus non postibus imposuit sanguinem tui sed fidelium ore lucentem sanguinem veritatis Christi templi postibus dedicatum, multo magis se subtrahit.* If our enimie the Deuill shall see not the blood of the figuratiue Lambe sprinckled vpon the postes, but the blood of Christ the truth shyning in the mouth of the faithfull, much more he will runne away. There is a place of the prouerbs which as diuers authors doe expound, maketh much for the reall presence of Christs body and blood in the sacrament: the place is this after the Greeke, which these authors followed. *Cum sederis ad mensam potentis, sapienter intellige qua apponuntur, & mitte manum tuam, sciens quia talia te oportet preparare.* When thou sittest at the table of a great man, vnderstand wisely what things are set before thee; and put to thy hand, knowing that thou must prepare such like things againe. Saint Augustine vpon saint Iohn, and Chrysostome vpon the Psalme, and Hesechius and other mo, whose wordes it were to long to rehearse in Latine: doe expound thys place of the prouerbs thus. Who is this great man but Iesus Christ our Lorde Gods sonne: and what is the Table of this great man but where is receyued his body & his blood that hath giuen his life for vs? And what is to sit at the Table, but to come to it humbly and deuoutly? and what is to consider and vnderstand wisely, what things be set before thee, but discern the body and blood of Christ to be set there verily in truth, and to know the grace, vertue, & dignitie of them, and the daunger for the misvsing of them? and what is to put to thy hand, knowing that thou must prepare such like againe, but to eate of them knowing that christen men in the cause of Christ, and defence of the truth are bounden to shed their blood, and spend their liues for their brethren as Christ hath done the same for vs before, the like as we haue receaued at Christes table his body and his blood, so ought we to giue for our brethren our bodies and blood.

This comparison of taking and giuing the like againe, auoydeth all the tryfling cauillations of these figuratiue speeches,

speeches, that the simple peoples heads be combred withal. Here is no place for eating onely by sayth, for the martyrs did not onely belcue in Christ, but also in verie deede gaue their bodies and shed their bloud really for Christ.

I am wearie of telling you of your subtil dealing in cyting sentences out of the auncient fathers. Saint Austen in the. xj. treatise vpon John, sayth as you haue cyted: but the wordes which go before, and should open saint Austens meaning, you holde from your hearers and readers. He sayth thus. *Ipsis ergo se credit Iesus, qui nati sunt denud.* Iesus therefore doth betake himselfe to them that be borne a newe. And afterwarde he sayth. *Qui ergo renati sunt, noctis fuerunt & diei sunt: tenebrae fuerunt, & lumen sunt. Iam credit se illis Iesus: & non nocte veniunt ad Iesum sicut Nicodemus, non in tenebris querunt diem. &c.* Those therefore, that be borne anewe, did belong to the night, and doe now belong to the day: they were darkenesse, and are now light. Nowe Iesus doth betake himselfe to them, and they come not to Iesus in the night, as did Nicodemus, they doe not seeke the light in darkenesse. &c.

CROWLEY,

August. in
Ioh. tract. 11.

By these words it is playne, that Austen ment nothing lesse then to teach that which you gather of his words. Yea, & speaking of the same wordes that are written in the first of John, he sayth. *Dominus autem exposuit eis, & dixit. Spiritus est qui viuificat, caro autem non prodest quicquam: cum dixisset. Nisi quis manducauerit carnem meam, & biberit sanguinem meum, non habebit in se vitam: ne carnaliter intelligerent. Spiritus est, inquit, qui viuificat, caro autem nihil prodest. Verba autem quae locutus sum vobis, spiritus & vita sunt.* And the Lord declared vnto them and sayde. It is the spirite that gynyeth lyfe: the flesh doth profite nothing at all: when he had sayde. Except a man doe eat my flesh and drinke my bloud, he shal not haue any lyfe in himselfe, least they should vnderstand him carnally, he said it is the spirite that quickneth, and the fleshe profiteth nothing. And the words that I haue spoken vnto you are spirit and life. &c.

Now your conclusion of a reall eating of Christ in the sacrament, by the seruice of our bodies. &c. maye folowe vpon these words of Austen: I leaue to the iudgement of all that be learned,

Ed. j.

and

Cyprian. Scr.
De Cena.

and not obstinately blinde in this matter.

To that which you cite out of Cyprians Sermon De Cena Domini, and Origine upon the booke of Numbers. I referre you for aunswere, to the wordes of the same Cyprian in the same Sermon, where he sayth thus. *Dixerat sane huius traditionis magister quod nisi manducaremus & biberemus eius sanguinem, non habemus vitam in nobis: spiritali nos instruens documento, & aperiens ad rem adhibitam intellectum, ut sciremus quod mansio, nostra in ipso, sit manducatio, & potus quasi quadam incorporatio, subiectis obsequijs, voluntatibus iunctis, affectibus unitis.* The teacher of this tradition had sayde, that vnlesse we would eate him and drinke his blood, we could haue no lyfe in vs: instructing vs by a spirituall document, and opening our vnderstanding to a thing that is so secretly hid, that we might know that our eating is our dwelling in him, and our drinking as it were a certaine ioyning into one body with him, by gyuing ouer our selues wholly to serue him, by ioyning our willes to his, and vnitng our affections.

Origines in
Num. ho. 16.

And to the wordes of Origine also in the same Homily that you cite, and not many lynes after that which you point at, where he sayth thus. *Bibere autem dicimur sanguinem Christi, non solum sacramentorum ritu sed & cum sermonem eius recipimus, in quibus vita consistit, sicut & ipse dicit. Verba quae locutus sum, spiritus & vita est.* It is saide that we drinke the blood of Christ, not onely in the rite of the sacrament: but also when we receyue his wordes, in which lyfe doth consist, euen as he himselfe sayth: The wordes that I haue spoken, are spirite and lyfe.

August ad
Bonifacium.
Epist. 23.

Now, let your friendes iudge what you haue gayned: by that you haue cyted out of Cyprian and Origine. And for your sentence that you haue picked out of Chrysostomie to helpe out with the matter. I referre you for aunswere, to that which Austen hath written to Bonifacius, whose wordes I haue cyted in the ninth deuision of this aunswere.

But to make short, it appereth by thys that I haue written, that the Gospell commaundeth no externall nor reall drinking of blood: wherefore, it is no necessarie coniequence, that in the sacrament of Christes blood, his blood is not figuratiuely, nor yet onely

ly spiritually drunken, but really by the seruice of our bodie: although you doe beare vs in hande, that Chrysostome doth so affirme, both in his.24. Homily vpon the first to the Corinthians, and also in his Homily to those y were lately graffed into Christ. For both in those places & many other Chrysostome doth giue that name to the sacrament, which is proper to the thing where of it is a Sacrament, according to Saint Austens saying to Bonifacius.

As touching the expounding of the wordes of Salomon, by Aulten, Chrysostome and Isychius, I must needs tell you that you belye them all thre. For none of them doth say, as you would beare vs in hande that they doe say. Aulten speaketh most of the matter, and sayth thus. *Mensa potentis quæ sit nostis, ubi est corpus & sanguis Christi: qui accedit ad talem mensam, præparet talia. August. in loh. tract. 47. Et quid est præparet talia? Quomodo ipse pro nobis animam suam posuit: sic & nos debemus, ad adificandam plebem, ad asserendam fidem, animam pro fratribus ponere.* You know what the table of the mighty man is, where the body and bloud of Christ is, he that commeth to such a table, must prepare the lyke thing. And what is it to prepare such lyke things? Euen as he gaue his lyfe for vs: so must we giue our lynes for our brethren, to edifie the people, and to defende the sayth.

Here is no mention made of the sitting at the table, discerning of the thing set before them, nor of the putting to of the hand. All that Aulten hath sayde here, is fully answered by that which he hath written to Bonifacius. *Epist. 23.*

Chrysostome sayth thus. *Sed veniunt ad mensam potentis, considerantes ea quæ apponuntur eis accipere cum timore & tremore: & tribulationes efficiuntur consolationes.* But they come vnto the table of the mightie: considering those things that be set before them to receiue with feare and trembling: & their tribulations are become consolations. This is farre from that which you report in his name. But you could not see that which he writeth a little before, where he sayth thus. *Et quia istam mensam præparauit seruis & ancillis in conspectu eorum. &c.* And bicause he hath in the sight of them, prepared this table for his seruants and handmaydens, &c. As is a- *Watson can pretend shortnesse of time, when he will*

not say all
he should.

fore in the answer to the 26. division of this sermon. If thortness of time would haue suffered you to rehearse, al those words: they would haue married altogether: and therefore you did wisely to dissemble them.

As for the place that you cite out of I sychius, it is answered before, and needeth not now to be answered any further. But here I must tell you, that this is no simple dealing, to bge the interpretation of a few that followed the Greeke (as you say) both against the text in Hebrue: and the exposition that such as were learned in the Hebrue tongue, haue made vpon this place. And that in so weightie a matter as thys is.

You knowe that Salomon was an Hebrue, and wrote his Proverbs in Hebrue: and shall we leaue his wordes in Hebrue, and take that which we find in y^e Greeke contrarie to, or differing from, that which is manifest & playne in the Hebrue: If Austen had had the vnderstanding of the Hebrue tongue: he would not haue done so. I mislike not the expounding of that text by the Allegorie: for the text may well beare it. But to Alegorize vpon a text, that differeth from the same text in the tongue that it was first written in by the Autho^r thereof: can not but be misliked. And much more it is to be misliked, that any mans private iudgemēt vpon any part of scripture, should be made a sufficient ground to build our fayth vpon, as the same S. Austen hath said.

Saint Hierome, who vnderstood the Hebrue tongue: doth Alegorize farre other wise vpon this place. And Lyranus (who was a Iewe borne) doth expound it after the letter. And the ordinarie Glosse, foloweth saint Hierome, who vnderstandeth by the mightie man, the teacher of Gods worde: and by the things set before them, the worde of God, &c.

Fearing to be long therefore: you might well haue spared all this, and the applying of your comparison, of taking and giving the like agayne, with boasting that it auoydeth all the trifling couillations of figuratiue speeches, &c.

WATSON,
diuision.33.

I neede not stand longer in so playne a matter, although I could alledge much more out of all the auncient fathers, yea & more plainer then these I haue touched, if any can be playner.

August.
lib. 12. Con-
fess. Cap. 25.

Hierony. in
Prouer. 23.

playner. If I did but tell the bare names of the sacrament which the aucthors giue it. I should proue manifestly, that it were the very body and bloud of Christ, and not bread and wine. Ignatius calleth it *Medicamentum immortalitatis*, anti- *Ignatus ad Ephesios.*
dotum non moriendi a medicine of immortalitie, a preseruatiue against death. Dionisius Ariopagita S. Paules Scholer calleth it *hostia salutaris*, the sacrifice of our saluation. Iustinus *Dionisius Hier. Eccle. Capit. 3.*
martyr saith, it is *carno & sanguis incarnati Iesu*, the flesh & bloud of Iesus incarnate, which names be giuen to it of the scripture and all other wryters. Origen calleth it *Panis vite dapes saluatoris, copulum incorruptum Dominus*, the bread of lyfe, the *Iustinus Apolo.*
deynties of our sauour, the meate that is neuer corrupted, yea our Lord himself. Cyprian calleth it *Sanctum domini* the *Origen in Luc. bom. 38. in Mat. bo. 5.*
holy one of God *gratia salutaris*, the sauing grace, *Cibus inconsumptibilis*, the meate that can neuer be consumed, *Alimonia Cyprianus de lapsis de cana.*
immortalitatis, the foode of immortalitie. *Portio vite eterne*, the portion of eternall life, *Sacrificium perpes, holocaustum per manens*, a continuall sacrifice, an offering alwaies remaining, *Christus*, yea he calleth it Christ. The great generall counsell at Nice calleth it *Agnus Dei qui tollit peccatum mundi*, the Lambe of God *Concilium Nicenum.*
that taketh away the sinnes of the worlde.

Optatus an old author giueth it diuers names, as in this sentence. *Quid tam sacrilegium quam altaria dei frangere, vadere, remouere in quibus vota populi & membra Christi portata sunt, vnde à multis pignus salutis eterne tutela fidei, & spes resurrectionis accepta est?* What is more sacrilege, then to breake the aultars of God (as the Donatistes did) or to scrape them, or to remoue them, vpon the which aultars the vowes of the people that is to say, the members of Christ are borne, from which aultars also the pledge of eternall saluation, the defence and buckler of faith, and the hope of resurrection be receaued. *Optatus. li. 6.*

Hilarius calleth it *cibus dominicus*, our Lordes meat, ver- *Hilarius. li. 8.*
bum caro, the worde made flesh. Saint Basill in his Masse calleth them *sancta diuina, impolluta, immortalia, super celestia, & vniuersa sacramenta*. Holy sacraments, godly, pure, vndefiled, immortal, heavenly, and giuing life. What wittelesse and vngodly *Basilius in Missa.*
Dd. iiij. godly

*Ambrosius
de obitu
fratris.*

godly man would giue these names to bread and wine? Saint Ambrose calleth it *gratia dei*, the grace of God, not an accidentall grace receaued of God into mans soule, but the verie reall sacrament he calleth the grace of God, the which his brother Satirus being vpon the sea, and his ship broken, seeking for none other ayde but onely the remedy of fayth and the defence of that sacrament, tooke this grace of God of the priestes, and caused it to be bound in a stole, which he tied about his neck, and so trusting in that committed himselfe to the waters, by vertue wherof he escaped drowning; and afterward of a Catholike Bishop he receaued that same grace of God with his mouth.

*Chrysost. 1.
Cor. 10.*

Chrysostome O with what eloquence doth he vtter this matter: heare but this one place. *Ipsa namq; mensa anima nostra vis est, nervi mentis, fiducia vinculum, fundamentum, spes salus lux, vita nostra.* The verye table sayeth he (meaning the meat of the table) is the strength of our soule, the sinewes of our minde, the knot of our trust, the foundation, our hope, our helth, our light, and our lyfe. What names, what effectes bee these? and in an other Homely he calleth it *Rex cæli, deus, Christus*, the king of heauen, God himselfe, Christ, which he sayth goth into vs by these gates and dores of our mouthes. Cyrillus calleth it *sanctificatio vinifica*, the very sanctification that giueth life. And S. Augustine calleth it *Pretium nostrum*, the price of our redemption, which Iudas receaued. What should I trouble you any longer in so plaine a matter? Why should these holy fathers deceaue vs by calling this sacrament with so glorious & high names if they ment not so, but that it was but bread & wine? they lacked no grace that had so much grace as to shed their blood for Christes fayth, they lacked no wytte nor eloquence to expresse what they meant. Thus did they with one consent, after one maner alwayes speake and write by whose playne preaching and wryting, the whole worlde of Christendome hath beene perswaded and establisht in this faith of the reall presence these fiftene hundred yres.

*Ad Ephc.
Ser. 3.*

*Cirillus. li. 4.
Capit. 17.
August.
Epist. 163.*

If they haue seduced vs meaning otherwise then they wrote, then may we iustly saye that they were not martyrs and confessors in deede, but verie Deuils, erring themselves, and bringing other also into errour.

But good people the truth is, they erred not, but taught vs as they beleued the very truth, confirming and testifying that faith with their blood that they had taught with their mouth. And if there be anye errour, it is in vs, that for the vnlearned talking, and witlesse sophisticall reasoning of a few men, will headlings destroy our soules: forsaking and not contynuing in that faythe, whiche was taught by the mouth of Christ sealed with his blood, testified by the blood of martyrs, and hath preuayled from the beginning, against the which Hell gates can not preuayle. Nowe there remayneth something to bee saide concerning the thirde part which is the consent of the catholike Church in thys point: but I am sorie, the tyme is so past, that I can not now say any thing of it, in my next daye God wylling I shall touch it, and also proceede in the matter of the sacrifice, which I hope to God to make so plaine, that it shall appere to them that will see and be not blinded forsaken of God, to be a thing most euident, most profitable to be vsed and frequented in Christs Church, and that such slaunders and blasphemers as be shot against it shall rebound (I hope) vppon their owne heades, that shot them to the glorie of almightie God, who by hys heauenly prouidence can so dispose the malice of a few, that it turne to the staye and commoditie of the whole, that the elect by such conflictes may be awaked from their slepe, may be more confirmed in all truth, and may be more vigilant and ware in learning and obseruing the lawe of God, to whom be all glorie and praise worlde without ende. Amen.

When you haue done all that you are able in wrestling and
wringing of scriptures and Doctors, for the proufe of that thing
which you say is so playne: then you bragge as though you could

CROWLEY.

Dd. iij.

doe

The first Sermon

doe much more, were it not y^e the matter is so plaine of it self, that it should be but more then needeth, to stand any longer in it. A good point of Rhetorick: & such as must needes perswade such hearers as cannot be perswaded, that any of y^e Popes Clarkes can erre.

But you haue yet one point of Rhetorick which passeth all the rest. And therefore you haue kept it to the last place: that it may leaue the stinges and prickes of eloquence, in the mindes of your hearers. If you did but make rehearfall of the bare names, that the Autho^rs giue to the sacrament: you should proue manifestly, that it were the verie body and bloud of Christ, and not bread and wine. And first you beginne with Ignatius, who calleth it the medicine of immortallitie. &c. To this I haue already answered in the.24. Diuision of this Sermon: and therefore neede not to trouble the reader with further aunswere.

And Dionisius Arcopagita calleth it the sacrifice of our saluation. This must needes perswade all your hearers. For this Dionisius was saint Paules Scholer, if a man may beleue that which you tell vs. But Erasmus, and dyuers other learned, and of graue iudgement: do think that it could not be that Dionisius, that wrote the Ecclesiastical Hierarchie. But graunt it were eue he that is mentioned in y^e Actes: what should it help your purpose that he calleth the sacrament, the sacrifice of saluation: Hath not Saint Austen to Bonifacius, tolde you the reason why such names are giuen to the sacraments: Yea, doth not the same Dionisius in the same Chapter that you cite, call the same sacrament by these names: holy bread, and the Cup of blessing, holy signes, comfortable signes, signes whereby Christ is signified and receyued, most holy signes, heauenly sacraments, holy mysteries. &c: And doth he not call the whole action of the ministracion of the same, by the names of Communion or societie, Synaxis or gathering together, and the holy supper: If that one name be of force, to make it the verie body and bloud of Christ: then let the other names be able to make it bread and wine. &c.

Iustinus Martyr also, sayth y^e it is the flesh of Iesus incarnate. I must tel you that you doe not report his words aright. He sayth thus, Iesu Christi, eius qui homo factus est, & carnem & sanguinem esse accipimus

Ignatius ad
Ep^hesios.

Dionisius
Arcopagita.
Eras. contr.
Parisienses.

Epist. 23.

Capit. 3.

Apolog. 2.

accepimus. We haue heard, that it is the flesh & bloud of that Iesus Christ that became man. Not manye lynnes before, he sayth. *Possea quam & is qui præest, gratias egit, & populus omnis benedixit: ipse qui apud nos Diaconi dicuntur, dant unicuique qui adsunt, percipiendum Panem, vinum & aquam, quæ cum gratiarum actione consecrata sunt, & ad eos qui absunt perferunt.* And after that he (which is the chiefe) hath giuen thanks, and all the whole people haue blessed: those that with vs are called Deacons, doe giue to euery one that is present, bread, wine, and water, which are by the thanks giuing consecrated, to be receyued, and doe carie of the same to those that be absent. I report me to your friends, whether Iustinus ment in this place to teache, or whither it may iustly be gathered of his words: that the sacrament that you speake of is neither bread nor wine.

Origene is much beholden to you, for you teach him to giue moe names to the sacrament, then he hath written in his Homilies. You note in the margine the fift Homilie vpon Mathew, wherein he speaketh not one word of that sacrament. But bylike you would haue noted the .25. Homilie, where he speaketh of it: but farre other wise then you report, both in wordes and meaning. And vpon Luke, in the place that you note, he sayth thus: *Nos si tantas Domini nostri opes, tantam sermonis suppellectilem & abundantiam doctrinarum, non libenter amplectimur, si non comedimus panem vite, si non carnibus Christi vescimur, & cruore potamur, si contemnimus dapes Saluatoris nostri: scire debemus quod habeat Deus & benignitatem & seueritatem.* If we doe not wpyllingly embrace so great riches of our Lorde, so great store of his worde, and abundaunce of doctrine, if we doe not eate the bread of lyfe, if we eate not the fleshe of Christ, nor drinke his bloud, if we despise the delicate dishes of our Sauour: we ought to knowe, that God hath both louing mercy and seuerie iustice. Whether these words doe proue that the sacrament is the very reall body and bloud of Christ, and neyther bread nor wine: let your holy father the Pope himselte be iudge, if he be such a one as hath the vse of reason.

Howe the names that Cyprian gyueth to this sacrament, may proue your assertion: may well appeare, to all such as shall

Ec. 1.

reade

In Math.
homil. 25.

In Lucam
homil. 38.

Cyprian De
Cana.

Concilium
Nicenum.

Optatus
libro. 6.

reade that which I haue before answered, to that which you haue cyted out of his Sermon *De Cana*.

The great generall counsell at Nice, doe call it, the Lambe of God. &c. So doe we, so farre forth as a sacrament may haue the name of that thing wherof it is a sacrament.

Optatus sayth. *Quid tam sacrilegum. &c.* What is more sacriledge, &c. Your olde sight must be vsed still. Such wordes as may open the meaning of the writer, must be slyly slypt ouer. He had to doe with Parmenian and the rest of the Donatists. And in the beginning of his first booke agaynst them, he wyrteth thus. *Indubitanter liquido demonstratum est: in diuinis sacramentis quid nefarie feceritis. &c.* Undoubtedly, it is playnely set forth to be seene, what you haue wickedly wrought in the sacramentes of God. Nowe must we shewe those things, which you are not able to deny: that you haue done cruelly, and foolishly. For what is so great sacriledge, as to breake, scrape, and set aside the altars of God (vpon which you your selues also, did sometime offer) on which the bowes of the people, and the members of Christ are borne: where God almightie is called vpon, and whither the holy ghost being earnestly desired, doth descende or come downe: from whence many doe receiue the earnest of eternall lyfe, the safegarde of faith, and the hope of resurrection. The altars I say, vpon which our sauour did commaund, not to laye the offerings of brotherhood, except the same be seasoned with peace. Laye downe sayth he, thine offering before the altar, and go thy way back agayne. Agrée with thy brother; that the priest may offer for thee. For what other thing is the altar: but the seat of the bodye and bloud of Christ: All these things hath your furie, eyther scraped, broken, or set aside. Thus farre Optatus, agaynst the Donatists, amongst whome Parmenian was one of the chiefe.

Contra Epist.
Parmen. li. 1.
Capit. 3.

Saint Austen wyrtynge agaynst the same Parmenian: sayth, that the Donatists denied all that were not of their sect, to be of the Church of Christ. And therefore they accounted all the ministratio that was done by any other minister then their owne: to be filthy and abhominable. And where they might get the upper hande, they made spoyle of all those things, that serued for
the

the ministration. For which doings Optatus doth in this place inuepgh against them. And to cause their crueltie and folly to appere the greater, in breaking, scraping, and remouing the communion tables (which he calleth aultars) he giueth names of great excellencie and dignitie, to those things that were ministered vpon those tables: calling the same, the body and bloud, and members of Christ, the earnest or pledge of euerlasting saluation, the safegarde of sayth, and the hope of resurrection. Yea, he sayth that God is inuocated and called vpon there: and that the holy ghost, being earnestly desired, doth descend and come downe thither. But you slip ouer those wordes: because the maner of speche that the wypter vseth there, is by these wordes perceyued. For who knoweth not that the coming downe of the holy ghost, must be vnderstanded to be spirituall: and therfore the maner of speche to be Hyperbolicall: He sayth also, that the bowes of the people be sustayned or borne vpon those tables: wherby he vnderstandeth the prayers of the people, as may appere by that which he wyrteth in the same booke, where he sayth thus. *Cur vota & desideria hominum, cum ipsis altaribus confregistis? Illic ad aures Dei ascendere populi solebat ratio.* &c. Why haue you, with those aultars dashed in peeces, & prayers & petitions of men? The prayer of the people, was wonte there to ascend to & eares of God. Why haue you cut downe the way & the prayers should go by by? And why haue ye labored with wicked hands: in maner to pul away & ladder, & the prater should not haue away by as it was wont to haue? And that it is & communion table which he calleth an aaltar: it is plaine by & which he wyrteth in the same booke also, where he saith thus. *Quis fidelium nescit, in peragendis mysterijs, ipsa ligna lintamine cooperiri.* &c. What faithfull man is ignorant, that in the ministration of the sacraments: the timber is couered with a linnen cloth? When you haue weighed all this that Optatus hath written: you will not (I trow) make so great reconing of the names that he giveth to the sacrament. Accompting them as sufficient reasons to proue, that the sacrament is the verie body and bloud of Christ, and not bread and wine.

Hilarius also, calleth it, *Cibus Dominicus*: Our Lords meat. Hilarius li. 8. *Verbum caro*, the worde made fleshe. I must needs let the readers

See.

See

Watson can
slip ouer
some words.

the wordes of Hilarie : as they stande written in his eynge booke *De trinitate*. And then let him iudge howe worthye credite you are, that shame not, to snatch such peeces to prone your purpose. He sayth thus : *Eos nunc qui inter Patrem & filium, voluntatem ingerunt unitatem: interrogo, utrumne per natura veritatem, hodie Christus in nobis sit, an per concordiam voluntatis? Si enim verè verbum caro factum est, & nos verè verbum carnem cibo dominico sumimus: quomodo non naturaliter manere in nobis existimandus est, qui & naturam carnis nostram inseparabilem sibi homo natus assumpsit, & naturam carnis suae, ad naturam eternitatis, sub sacramento nobis communicanda carnis admiscuit.* Nowe, I doe demaunde of them that doe cast in, or heape vpon vs, the vnitie of wyll betwix the father and the sonne: whether at this day, Christ be in vs, by nature in dede, or by agreement of wyll? For if the sonne of God be made fleshe in dede, and we doe in the Lordes meat, receyue the sonne of God incarnate in dede: how should he be thought not to dwell naturally in vs, which being borne a man, hath both taken vnto himselfe the inseparable nature of our fleshe, and also hath myngled the nature of his fleshe, with the nature of eternitie, to be communicated vnto vs vnder a sacrament.

If we shall vnderstand all these wordes of Hilarie, so grossely as you would haue vs to vnderstand those wordes that you cite: then shall Hilarie be found one of those, that affirme the two natures in Christ to be confounded, contrarie to that which all true christians doe with Athanasius confesse. For he saith, that Christ hath myngled the nature of his fleshe, with the eternitie, that is, with the deuine nature. We must therefore reade his wordes with fauour: as I haue noted in that which I haue written vpon those wordes that you cite out of him in the 24. deuision of this Sermon. Being earnestly bent against those heretikes that denied the naturall vnitie betwixt Christ and his father: he speaketh a great deale to largely of the vnitie betwixt Christ and vs, calling that naturall also. But for the wordes that you cite: we confesse all that Hilarie sayth. That is, that we doe in dede receyue in the Lordes meate, verie Christ, the sonne of God incarnate: But not in your grosse maner.

Loke in the
24. deuision.

Basil

Basill in his Masse, calleth them, *Sancta Divina, &c.* Holy sa- Basilus in
 craments, godly, pure, undefiled, immortall, heauenly, and gy- Missæ.
 uing lyfe. Of what authoritie this Masse of Basill is: I referre
 to the iudgement of the learned. It is not, neyther hath bene
 folowed in any Church. neyther is it found in his workes in the
 Greeke. Wherefore it seemeth to me, to be but a deuise thrust
 out in his name, by some one that was inborne many yeres after
 Basill was dead. But let it be of as great authority as you would
 wishe it to be: shall his wordes that you cite, proue the sacrament
 to be the body and bloud of Christ, and neyther bread nor wine?
 He calleth it but an holy, godly, undefiled, immortall, heauenly,
 and quickning sacrament. If you adde a minor proposition, and
 saye: but every such sacrament is the reall, and naturall body of
 Christ: shall we be enforced to conclude, Ergo, this sacrament
 is the reall and naturall body and bloud of Christ, and not ey-
 ther bread or wine? I trow not. I dare referre this to the iudge-
 ment of them that vnderstande Art.

But is there nothing in that Masse that maketh against you?
 I trowe he sayth thus. *Confidentes appropinquamus sancto altari tuo,*
& proponentes configuralia sancti corporis & sanguinis Christi tui: te ob-
secramus, & te postulamus sancte sanctorum, beneplacita tua benigni-
tate, venite spiritum sanctum tuum super nos, & super proposita mænera
ista, & benedicere ea & sanctificare. Presuming vpon thy merites,
 we drawe nigh vnto thine aultar. And setting before thee, apt
 figures of the bodie and bloud of thy Christ: we doe praye and
 beseech thee (O thou holpest of all) that by thy good and mercifull
 pleasure, thy holpe spirite may come vpon vs, and vpon these
 giftes, which are set before thee, and that he may blesse and sanc-
 tifie them.

All these wordes, would your Basill haue his high Priest to
 speake, after the wordes of consecration (as you terme them)
 wherby, as much as may be done in making the body and bloud
 of Christ, is done: and yet the holy ghost must come vpon those
 giftes, and blesse and sanctifie them yet more. When you haue
 weighed these wordes with the other, then tell me what you haue
 gayned towards your purpose. But when he commeth to the
 Ce. iij. distri-

All thinges
reconed,
moze is lost
then won.

Ambrose De
obitu Fratris.

Chrysost.in
1.Cor.10.

distribution, he marreth all: for he sayth, that they doe all communicate. And so, your owne Basill ouerthroweth your pinate Masse, which may so euill be spared in your holy fathers Church.

Ambrose calleth it *Gratia Dei*. The grace of God, not accidental. &c. In mine aunswere to the ninth deuision of this Sermon, I haue noted of what authoritie Erasmus doth thinke those works to be, that are conteyned in the thirde Tome, where these wordes that you cite, should be. He sayth that he is out of doubt, that they be all counterfayted, and set forth in Ambrose name: for there is no whit of Ambrose bayne in them. Besides this, I meruaile that you are not ashamed when you haue reported a lie, to dubbe it with another of your owne, saying that Ambrose doth cal the sacrament by the name of the grace of God. Were it not for troubling the reader with to much of your folly: I would let him see the whole fable in wryting, and referre the iudgement euen to your dearest friendes that haue not lost the vse of their reason.

But to make by the matter withall: you haue sought out one place of Chrysostome, which doth enforce you to crye out and say: Oh with what eloquence doth he vtter this matter. Hear but this one place. If a man should aske you what matter it is that Chrysostome doth with such eloquence vtter: you must say the reall presence of Christ bodie and bloud in the sacrament, and that the sacrament is neyther bread nor wine. But what one worde hath Chrysostome in that place to proue this? His words being taken wholly together, are these. *Quemadmodum frigida accessio periculosa est: ita nulla mystica illius CENA participatio, sames est & interitus. Ipsa namq; mensa anima nostra vis est, nerui mentis, fiducia vinculum, fundamentum, spes, salus, lux, vita nostra. Si hinc hoc sacrificio muniti migrabimus: maxima cum fiducia sanctum ascendemus vestibulum, tanquam aureis quibusdam vestibulis vndiq; coniecti. Et quid futura commemoro? Nam dum in hac vita sumus: ut terra nobis calum sit, facit hoc mysterium. Ascende igitur ad Celi portas, & diligenter attende. Ima, non Celi, sed Celi Calorum, & tunc quod dicimus intueberis.* For euen as a colde comming to the Lordes table is perillous: so not to be partaker of the mysticall supper at all, is famishment and death.

death. For the table is the strength of our soule, the sinewes of our minde, the bonde of our confidence or sure trust, our foundation, hope, health, light, and our lyfe. If we shall depart hence, being armed with this sacrifice: we shall with great boldnesse ascende vnto the holy entrie, as apparailled on euery side, wyth certayne garmentes of Golde. And why doe I speake of things to come? For euen whylst we be in this lyfe: this mysterie doth make the earth to be an heauen vnto vs. Go by therefore to the gates of heauen: and marke diligently. Yea, not to the gates of heauen, but of the heauen of heauens: and then thou shalt behold those things that we speake of.

Here you may see, what it is, that Chrysostome myndeth to set forth by this elequence that he useth. He that will beholde the things that he doth so highly extoll: must in spirite go by to the gate of the heauen of heauens, euen into the thirde heauen into which saint Paule was rapt, in which he learned things that he could not utter with his tongue. The Lordes supper, being rightly used of vs, doth lyuely set forth vnto vs (yea vnto oure senses,) the Lorde Iesus himselte, which is the strength of oure soule, the sinewes of our mind, &c. This can we not liuely see, but lesse we doe in spirit ascend, to the gate of the heauen of heauens, &c.

The ende
of Chrysostomes
Elequence.

But when you will proue your purpose: then all that the fathers haue eyther written or spoken, to stirre by their hearers or readers to heavenly contemplation: must needes be playne speeches, and applyed to proue your grosse opinion of the reall presence of Christ in the sacrament: They must needes say that they neyther vse figure, nor spirituall meaning.

And where Chrysostome doth in an other Homily call the sacrament by these names, *Rex Celi, Dew, Christus* (as you say) *Epl. es. ho. 3.* The king of heauen, God, & Christ: you may thinke your selfe answered already. And so may you for that which you doe here *Cyri. li. 4.* cite out of Cyrill and Austen. *Capit. 17.*

But I maruaile much that you could not see, what Chrysostome wyrteth against the starving and gaseling presence of your good people at your Popes Masse, wherein your priest doth eate and drinke by all himselte, and giueth none any part *August. Epist. 163.*

Ce. iiii.

with

with him. *Quisquis mysteriorum confors non est* (sayth Chrysostome) *impudens & improbus astat.* Whosoever is not partaker of the mysteries : is as a shamelesse and wicked man, presente at the ministration.

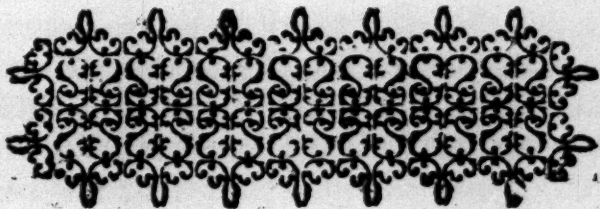
But what should I trouble the reader any longer in so plaine a matter : The fathers haue not disceyued you by calling the sacrament of Christ by so glorious and high names : but you haue disceyued your selfe, by drawing their figuratiue and hyperbolicall manner of speeches, to playne and grammaticall maners of speaking, and their spirituall meanings, to your carnall and fleshe-ly meaning.

And as you haue disceyued your selues : so you and your Popish fathers haue laboured by the bragge of fiftene hundred yeres, to disceyue all the whole christen worlde. For which you shall one day drinke of the cup of Gods wrath, except ye repent before ye depart hence. Your, if, and your, but, will not serue you then. But as you say the errour is in your selfe, which woulde harken to the witlesse sophisticall reasoning of a fewe Popish men, and so runne headlong to destroy your owne soules. For speaking, and not contynuing in that sayth that was taught by the mouth of Christ, sealed with his blood, and testified by the blood of Martyrs : and hath preuailed from the beginning, and shall continue to the ende, in the despite of Antichrist and all his members and the whole power of hell.

As for that which remaineth concerning the thirde point that causeth you to contynue in your Popish sayth, that is the consent of the Catholike Church (as you say) which to your great grieve you could not now for shortnesse of time, go thorow with : shall be answered in the aunswere to your other Sermon, if God wyll, I hope in such sort, that as many as be not wilfull blinde, shall see the subtiltie of your sophistrie, and for ever after desie it, and your Popish Masse also, which you boast to be so profitable to be frequented in the Church of Antichrist, to maintaine your multitudes of ydle belyes, in cloysters and else where.

And I doubt not, but whatsoeuer you or any other, hath or shall shote against the right vse of the Lordes supper, which is
not

notwe in reformed Churches frequented : shall to the glorie of
almightie God rebounde into your owne bosomes , to the stape
of all such as God in prouidence , hath appointed to be saned by
the preaching of his worde. That they neuer encline to your Po-
perie , but walke warily in the truth of the christian religion,
leading a christian lyfe : that in the ende thereof , they may with
Christ triumph ouer Antichrist and all his Souldiours in
endlesse felicitie. **¶** Whiche he graunt to his elect and
chosen children : that in hys sonne Christ,
knewe them, before they
were. Amen.



The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the City of New York, for the year 1900:

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The second Sermon.

I

*Obsecro vos fratres per misericordiam Dei, vt exhibeatis corpora vestra
hostiam sanctam. &c. Rom. 12.*



AMONGES OTHER THINGES WATSON.

the last time. I was admitted to speake in this diuision. I,

place, I brought forth this sentence of saint

Bernard written in a Sermon *De epiphania Pau-*

peres sumus, parum dare possumus. &c. The English

is this. We be poore, little may we giue, yet

*Bernardus
Ser. de Epi-
phania.*

for that little we may be reconciled if we will. All that euer
I am able to giue is this wretched bodye of mine, if I giue
that, it is sufficient, if not then I adde his body, for that is
mine and of mine owne: for a little one is borne vnto vs,
and the sonne is giuen to vs, O Lorde that lacketh in mee,
I supply in thee, O most sweetest reconciliation.

Here I noted a great benefite of the oblation of Christes
body, to consist in supplying that lacketh in the oblation
of our bodyes: that where as wee beyng exhorted of saint
Paule to offer vp our bodies: a sacrifice to almighty God,
and also doe vnderstande by other scriptures, that it is oure
dueties so to doe: which maye bee done three wayes: By
voluntarie suffering the death for Christes fayth, if case so
require, by painefull and penall workes, as by abstinence
and other corporall exercises, for the castigation and mor-
tifying of the outwarde man, or else by the seruice of righ-
teousnesse, in that we vse the members and parts of our bo-
dy, as instruments of all vertue and godlynesse, considering
agayne howe there is great imperfection in all our workes,
and that the best of vs all commeth short of that marke,
which is prefixed of God to serue him with all oure heart,
wyth all our strength, and that eyther in the worke it selfe
or in the intent, or in the cause or tyme, or in some other
degree and circumstance: for this cause and considerati-
on saint Bernard doth himselfe and moueth vs to ioyne the
oblation of Christes body with oures, wherewithall we are

Ff. ij.

sure

The second Sermon

Marke.7.

sure God is well pleased, saying: This is my sonne, in whom I am well pleased, by whose merites our oblation and other workes doe please God, and not otherwise.

CROWLEY,

This place of Bernard is answered, in the seventh division of the former Sermon, whereunto I referre the indifferent reader.

WATSON.
Division.2.

And therefore I purposed to make one sermon of the sacrifice of Christ, not of that which he himselfe made vpon the crosse for oure redemption, but of that which the Church his spouse maketh vpon the aultar, which purpose being also before promised, remaineth now to be fulfilled.

And entring the last time to speake of it, I laid this foundation, that is to say, the veritie of the blessed Sacrament, the bodye and bloud of our sauour Christ to be verily and really present in it by the omnipotent power of almightie God, & the operation of his holy spirit assisting the due administration of the Priest, and so to bee there not onely as our meat, which God giueth vnto vs, to nourish vs in spirituall lyfe, but also as our sacrifice which we giue and offer vnto God to please him and purge vs from such thinges as may destroy or hinder that spirituall lyfe, seing that Christ himselfe is the substance of the sacrifice of the new Testament, as I haue partly shewed before, and beside him wee haue none, that is onely proper to vs Christen men.

This foundation of the reall presence I presupposed to haue bene beleued of vs all, and yet I did not so rawly leaue it, but declared vnto you such reasons, as moued me to continue still in that fayth I was borne in, which were the euident & playne scriptures of God, opened with the circumstances of the places in suche wise, as the vaine cauillations of the sacramentaries can not delude them, and also the effectes of this sacrament, which be so great and so wonderfull, that they can be ascribed to no other cause, but onely to almightie God, & to such creatures, as Gods sonne hath
ioyned

The second Sermon.

3

ioyned vnto him in vnitie of person, as be the body and bloud of our sauour Christ. I alledged also the sayings of the holy fathers, not in such number as I would haue done but choosed out a fewe, which not onely declared the Authors sayth, but conteyned a necessarie argument to proue our common fayth in this matter.

For aunswere to your handling of those matters that you speake of here: I referre the reader to the aunswere that I haue made to that Sermon. CROWLEY.

Concerning the third point, which is the consent of the catholike Church, neyther the time then suffred to speake as behoued, nor yet suffereth nowe, if I should performe my promise, as I intende God wylling. And for that cause I shall but moue you to consider certaine things, whereby the consent may appeare. WATSON.
diuision.3.

First the possession of the Church, in this doctrine so many yeares in such quietnesse without contradiction, that no reason or yet iniunction, nor no new deuise that the Deuill or his dearlings can inuent to the contrary, eyther can or ought to remoue vs out of possession, except wee will wilfully loose our owne right and claime, seing that we that liue nowe vniuersally throughout all Christendome haue receaued this fayth of our fathers, and they of theirs, and so foorth euen to the Apostles and our sauour Christ himselfe, by whose mouth this doctrine (as saint Cyprian sayth) was first taught to the world, that Christen men in the new lawe be commaunded to drinke bloud, which the Iewes in the olde law were forbid to doe. Cyprian. Ser.
De Cana.

And so from him and his Apostles it hath bene by succession deduced and brought throughout all ages, euen to this our time, and beleued as Gods worde, which can not be chaunged, and not as mans worde, subiect to alteration, as probabilitie can perswade.

The second Sermon

CROWLEY.

The first of those certayne things that you moue your Auditorie to consider, whereby the consent of the Catholike Church may appeare: is prescription of tyme. To this I haue partly answered, in the aunswere to your former Sermon. And the Byshop of Sarisburie hath fully answered, in his aunswere to Doctor Harding. And here I aunswere in fewe wordes. That your possessiō hath bene forcible, your fathers sayth in this point, a false perswasion, beside the worde of God, and your clayme altogether vniust, and therefore iustly withstanded by vs, to whom the right belongeth, as by good euidence of Gods holy worde and iudgement of sounde wyrters, we both haue and shall proue, by Gods helpe.

WATSON.
diuision.4

Secondly, this consent in this matter may appeare by that the holy fathers and pastors of Christes Church haue written of it, whome god hath placed and planted in hys Church for the buylding and vpholding of it in truth, that his flock be not seduced and caried about with euery blast of newe doctrine by the craftines of men, to the destruction of their soules. Of this I haue spoken something already.

CROWLEY.

The indifferent reader, may easily perceyue in the aunswere that I haue made to your former Sermon: howe well those fathers and pastours that you speake of, doe maintaine that which you doe teache: Euen as those that fight against you with all the knowledge they haue. And whatsoeuer you haue already spoken therein: is in the place where you haue spoken it, already fully answered.

WATSON.
diuision.5.

Thirdly, we may knowe the consent of the Church by the determination of the generall counsels, where the presidents of Gods Churches, & the rulers and learned priestes of Christendome, assembled in the name of our Lorde Iesus Christ representing the holy Church of God Militaunt, being led not with priuate affectiō but by Gods holy spirit to his glory, instaunt in prayer, feruent in deuotion, purely, diligently,

The second Sermon

5

diligently, and freely have intreated and determined those things, that pertain to the faith of Christ, and the purging of his Church, to whose determination as to Gods ordinances we are bound to obey. Wherein appeareth manifestly the consent of the Church.

How the determination of the general counsels, doth declare the consent of the Church, and how purely, diligently, and freely, they intreated and determined those things that you speak of, in these generall counsels: shall playnely appere to the indifferent reader, in the aunswere that shall be made to all such sentences as you shall cite out of any generall counsell, in order as the same shall be cited.

The first generall counsell both for the calling, and always so for the cause, was holden at Nice in Bithinia, by. 318. By diuision. 6. shops in the time of Constantinus Magnus twelue hundred and thirtie yeares ago, where it was determined and published to the worlde in these wordes. *Exaltata mente, fide consideremus situm esse in sancta illa mensa agnum dei qui tollit peccatum mundi, qui a sacerdotibus sacrificatur sine cruoris effusione; & nos verè preciosum illius corpus & sanguinem sumentis credere hæc esse resurrectionis nostre symbola. &c.* Let vs lift vp our mindes, vnderstanding and considering by fayth, that the Lambe of God which taketh away the sinnes of the world is situate and lyeth vpon that holy table, which is offered of the priests wythout the shedding of bloud, and that wee receauing verily his precious body and bloud, doe beleue them to be the pledges or causes of our resurrection.

This authority serueth me very well to declare the consent of the Church both in the matter of the reall presence, & also of the sacrifice, which we haue in hand. For the words be touched maruellously, every one seruing to expresse the truth, and to auoide all doubt.

For first he biddeth vs, lyft vp our mindes, and consider by fayth, wylling vs not to sticke onely to our senses,

Ff. iiij.

thinking

The second Sermon

*Emesenus
orat. de corpo-
re Christi.*

thinking nothing else to be there, but that we see outwardly, teaching vs that the iudgement of this matter perty-
neth not to our senses, but to our sayth onely, and as Eu-
sebius Emesenus sayth. *Verè vnica & perfecta hostia fide asimanda non specie nec exterioris censenda est visu hominis, sed interioris affectu.* This hoost and sacrifice is verily one and perfite, to be este-
med by faith, and not by forme and appearaunce, to bee
iudged not by the sight of the outward man, but with the
affection and perswasion of the inwarde man: for to faith
onely and not to senses apperteyneth the knowledge and
iudgement of Gods mysteries and sacraments.

Then the counsell declareth what faith teacheth, that is
to say, that the Lambe of God not material bread and wine
nor the figure of the Lambe, but the Lambe that taketh a-
way the sinne of the worlde, is placed lying vpon the holye
table of the aultar, which externall situation proueth a real
presence of Christ to be there before we receaue it, and not
a phantasticall or an intellectuall receyuing of Christ by
sayth in the tyme of the receauing onely, as these men
contende:

Further it teacheth, that this Lambe of God is offred
to almightie God by the Priestes, which is a distinte offer-
ring from that Christ made vpon the crosse, for there he
offered himselfe by shedding his blood, which hee did but
once, and neuer shall doe it agayne any more.

Here is he offred of the priests, not by shedding of blood,
but as the counsaile saith *αὐτῶς* not after a bloody maner,
which is not a newe kylling of Christ, but a solempne re-
presentation of his death, as himselfe hath ordeyned.

Math. 19.

After this it declareth the receauing of it saying, that
we verily receaue hys precious body & blood, which worde
(verily) is as much as that we call (really) and declareth the
vse of the sacrament in the receypt of it with the seruice of
our mouth, as Christ commaunded saying: Take, eat
which is a corporall eating, not a spirituall beleeuing.

And last of all it sheweth the effect of the sacrament,
which

The second Sermon

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which is the resurrection of our bodies to eternall life, for because Christes body being the body of very lyfe, is ioyned to our bodies, as our foode: it bringeth our bodies that be dead by sentence of death to his propertie which is life, whereof in my last sermon I spake more at large.

O Lorde what harde hearts haue these men to doubt themselues, or to denie or to bring in question that manifest open truth in so highe and necessary a matter, which in most playne wordes hath bene taught of our sauiour Christ his Apostles and Euangelistes, and declared so to be vnderstand by the holy ghost out of the mouthes of all these holyc fathers, whome the holy ghost did assemble and inspire with the spirit of truth, to the confusion of the great heretike Arius, that troubled the worlde then, and also did inspire their hartes to declare so plainly the misterie of thys blessed sacrament, which then was without all contention, beleued of al christen men, onely to preuent these heretikes that arise and spring vp nowe in these latter dayes, that the worlde may see, how they strue agaynst the knowne truth, their own cōscience & the determination of the hole church, being enemies of God, breaking his peace, and deuiding themselues from the church, whole end is eternal confusiō.

Nowe are you come to the first generall counsell, holden at Nice, in the Citie of Bithinia, vnder Constantinus Magnus. In the. 24. deuision of your former Sermon: I haue sayde something to the later wordes of this sentence that you cite out of the great general counsell of Nice. And in the. 33. deuision of the same sermon: I haue graunted as much, as the words y^e you cite there doe teach, when they be vnderstanded so, as y^e auncient fathers do vse y^e like maner of speeches. But here I must tell you that in the olde allowed counsell of Nice: there is no part of that which you cite here found w^ritten. Wherefore, y^e authority therof: must needs be so much the lesse. But graunt that the. 318. Bp^s had in that counsell agreed and w^ritten, euen as you haue cited: must we therfore beleue, that Christ is in y^e sacrament in such sort as you

Eg. j.

Beda in
1. Cor. ca. 10.

you teach, really and substantially. &c.

Saint Austen, in his Sermon *Ad Infantes*, which is cyted by Beda, sayth thus. *Vos estis in mensa, vos estis in Calice.* You are vpon the table, you are in the Cup: shall we therefore saye, that saint Austen ment, that those persons that he spake vnto, were really, substantially and bodily, in the cup and on the table: I thinke you will not graunt it. And why will you by the wordes cyted out of the Picene counsell, bind vs to beleue: that Christ is after such sort present in the sacrament?

As touching the maruellous touching (or couching) of the wordes (for so I suppose you spake) I can not but maruell, that you could not see, howe euery one of them, serueth to expresse the truth against that which you teach. First, they will vs to lift vp our mindes and to consider by sayth, not things that are here conuersant amongst vs, and may be conceived by bodily senses: but that are aboue, and can not be conceived otherwise then by sayth. Then they tell vs, that the Lambe of God is set vpon the holy table (euen as saint Austen telleth his Auditoie, that they are set vpon the table) to teach vs, that the sacrament of the body and bloud of Christ, is not a bare and naked signe, but effectually to the worthy receyuer, that is to such as be yng members of Christ, are placed on the table and in the cup with Christ, in such sort as the Lambe of God is placed there, that is spiritually and in a myserie. And after the same sort, the same Lambe is sacrificed by the priestes: when by their ministerie, the members of Christ be made partakers of that holy myserie, and doe euen sensibly feele the effect of that sacrifice, which that Lambe made of himselfe once for all, as saint Paule wyrteth.

Hcbr. 9. 10.

Thirdly, they declare, that we receyuing the precious body and bloud of Christ in deede: doe beleue that it is the pledge of our resurrection. Which maner of receyuing, it pleaseth you to terme, a reall receyuing. As though the body of Christ coulde not be receyued by sayth verily and in deede, vnlesse the same be after your reall maner.

But I must put you in mind, that you haue sorely forgotten your selfe, when you say that the offering that the priest maketh

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The second Sermon

9

in his Masse, is a distinct offering from that which Christ made upon the crosse: for you shall finde manye of your friendes of a contrarie minde, if ye search their booke well. But you would seeme to make bloudy, and vnbloudy, the difference betwene those two sacrifices. Here say you (that is in your Masse) he is offered of the priests, not by shedding of his blood, but *αδύτως* that is, *insacrificabiliter*, after an unsacrificable maner, which is not a newe kylling of Christ, but a solemnne representation of his death, as himselfe hath ordeyned. Here the latter wordes doe confute the first. For if the maner of offering in the Masse, be such as can not be a sacrifice: howe can the Masse be a sacrifice? And if the Masse be but a solemnne representation of the death of Christ: how can it be a sacrifice offered to almighty God?

Not the Popishe Masse, but the blessed supper of the Lorde, the holy communion of his body and blood, is a lyuely representation, of his death and passion. And as your Emesenus sayth in the wordes that you cite (for you haue taught him to speake congrue latine now) *vere una & perfecta hostia. &c.* That sacrifice which is but one, and is perfite in deede: must not be esteemed by outward shewe, nor iudged by the sight of the outward man, but by sayth and the affection of the inward man. But eyther not vnderstanding your Emesenus his wordes, or else (after your olde custome) of purpose, you corrupt him in the translation. For you say. This hoste and sacrifice, is verily one and perfite, as though Emesenus had poynted to your Masse sacrifice. Where as it is playne, that he meaneth of that sacrifice, that is represented by the holy communion of the body & blood of Christ.

I may therefore vse the wordes of your owne exclamation against your selfe, and such as be of your minde. For whose harts can be imagined to be moze hard then youres: which in so manifest a matter as this, doe not onely, bring in question, the open and manifest truth, but also in alledging þ wordes of fathers and counsellors, applie them for your purpose, contrarpy to their meaning: seing Christ hymselfe, his Apostles and Euangelistes, the auncient fathers and counsels: haue in most playne wordes, taught the contrarie of that which you defende. It is

Eg. ij.

manifest

The second Sermon

manifest therefore, that you stryuing against the knowne truth, your owne consciences & the determination of the whole Church are enemies to God, breakers of his peace. And deuyding your selues from the Church, must needs in the ende come to confusion euerlasting, vntlesse yee repent in tyme.

WATSON.
diuision. 7.
*Concilium
Ephes. Epist.
ad Nestor.*

Likewise the next generall counsell holden at Ephesus, in the tyme of Theodosius the Emperour, eleuenth hundred and twenty yeres ago, doth determine this truth lykewise in these wordes. *Neccessario igitur & hoc adiicimus. Annunciantes enim sicut secundum carnem mortem vnigeniti filij Dei, id est, Iesu Christi & resurrectionem eius, & in celis ascensionem pariter conficientes, incruentum celebramus in Ecclesijs sacrificij cultum, sic etiam ad mysticas benedictiones accedimus, & sanctificamur participes sancti corporis & preciosi sanguinis Christi omnium nostrum redemptoris effecti, non ut communem carnem percipientes (quod absit) nec ut viri sanctificati & verbo coniuncti secundum dignitatis vnitatem, aut sicut diuinam possidentis habitationem, sed vere vniificarricem & ipsius verbi propriam factam.* We adde this also necessarily: We shewing and declaring the corporall death of Gods onely begotten sonne Iesus Christ, and likewise confessing his resurrection and ascention vnto heauen doe celebrate the vnbloudy oblation and sacrifice in our Churches, for so we come to the mysticall benedictions, and are sanctified being made partakers of the holy body and precious bloud of Christ, all our redeemer not receauing it as common fleshe (God forbid) nor as the fleshe of an holy man, and ioyned to the worde of God by vnitie of dignitie, nor as the fleshe of him in whome God dwelleth, but as the fleshe onely proper to Gods sonne and verily giuing lyfe to the receauer.

By this determination of this generall counsell, wee learne that in the mysticall benediction (by which worde is meant this blessed Sacrament) wee receaue Christes owne proper fleshe, and of it we receaue sanctification and lyfe, before the receypt whereof we celebrate the vnbloudy sacrifice of the same in our Churches, declaring our Lordes death,

The second Sermon

II

death, resurrection, and ascension, and by this place wee plainly perceiue that the doings and wordes which be vsed daylie in our Masse, were also vsed in the tyme of thys counsell much aboue a thousande yeares ago.

By the wordes of the Ephesian counsell, you would not onely proue the reall presence in the sacrament : but also that the same Apsthe toyes that be nowe vsed in the Popishe Masse, were then vsed, which was within .468. yeres after Christ. But the Popes owne hystories doe playnely declare : that the greatest number of those things, were not as then inuented. CROWLEY.

But to frame the matter somewhat better to your purpose: por helpe it a little in wytyng out the wordes. For in the place of *Sacrificij seruitutem* : you write, *Sacrificij cultum*. Supposing be lyke that the base Epicheton of seruitude : would abate somewhat, the high estimation that you would your Masse shoulde haue. Well, let that passe. It is no fault, in men of your sort. But let vs see howe this place maye proue the reall presence of Christ in the sacrament.

The Authors of this Epistle, would bring Nestorius, then Byshop of Constantinople backe agayne from his errour : which was, that of the Virgin Marie, was bozne onely the manhood of Christ, and not Christ God and man. So that he deuided Christ into two persons : one diuine, and another humane. And to proue that the manhood in Christ, is ioyned with the Godhead in vnitie of person : these Byshops doe in this part of their Epistle, ioyne to the confession of their beliefe concerning the corporall death, resurrection, and ascension of our sauour into heauen, the celebration of the remembraunce of his death, which they call *Incruentum sacrificij seruitutem*, the vnbloudy seruice of the sacrifice. And to make their meaning more playne : they say that they come to the mysticall benediction, and be made holpe, when they be made partakers of the holy body and precious bloud of Christ, the redeemer of all. Not receyuing the same as common fleshe, or as the fleshe of an holy man, or of a man that is ioyned to the some of God by the vnitie of dignitie, or that possesseth the

Eg. 19.

The second Sermon

the heavenly habitation : but as fleshe that hath power to giue lyfe in deede, and is become the peculiar and proper fleshe of the sonne of God himselfe. For (say they) he that is lyfe, as beynge God, bycause he is vnited to his owne fleshe, hath declared the same to be of force to giue lyfe. &c. These wordes indifferently weighed, doe proue, that the manhood in Christ is ioyned to his diuine nature, in vnitie of person : but that the same manhood is really present in the sacrament, and therein offered vp in sacrifice, can not be proued by these wordes.

August. ser.
De sacra-
mentis fide-
lium.

Yea, these wordes doe verie well agree with the doctrine of Saint Austen when he sayth thus. *Qui non manet in Christo, & in quo Christus non manet: proculdubio, nec manducat eius carnem, neq; bibit eius sanguinem, etiamsi tanta rei sacramentum, iudicium sibi manducet & bibat.* Who so abideth not in Christ, and in whome Christ abideth not : without doubt, he doth neyther cate his fleshe nor drinke his bloud, although he doe to his owne condemnation, eate and drinke the sacrament of so worthy a thing.

And agayne he sayth. *Huius rei sacramentum, id est unitas corporis & sanguinis Christi, alicubi quotidie, alicubi certis intervallis dierum, in Dominico preparatur, & de mensa Domini sumitur, quibusdam ad vitam, quibusdam ad exitium. Res vero ipsa cuius est sacramentum: est omni homini ad vitam, nulli ad exitium, quicumq; eius particeps fuerit.* The sacrament of this thing, that is, of the vnitie of the body and bloud of Christ, is in some places prepared every day, in some place in certaine distance of dayes, in the Lordes daye: and is receyued at the Lordes table, to lyfe in some, and to destruction in some other. But the thing it selfe whereof it is a sacrament, is lyfe to every man that is partaker thereof, and destruction to none.

So the Fathers of the Ephesian councell, haue verie well confessed: that comming to the mysticall benediction, and being made partakers of the holy body and blessed bloud of Christ, they are sanctified and made holy, by that quickening fleshe of Christ, which being ioyned to his Godhead in vnitie of person, is of power to giue everlasting life, to as manye as shall be partakers thereof, by dwelling in Christ, as saint Austen hath taught.

The second Sermon

13

I conclude therefore, that you haue alledged the wordes of the Ephesian Councell, contrarie to the true meaning of the Fathers that were gathered together in that Councell. And that it helpeth you nothing at all, that that Councell was holden so long agoe.

This doctrine also was determined in the generall coun- WATSON.
sell holden at Constantinople in the time of Iustinian the diuision. 8.
Emperour the yeare of oure Lorde .552. where be written *Concilium*
these wordes. *Omni sensibili creatura supereminet is qui saluari pas-* Constanti. in
sione caelestem naetus dignitatem, edens & bibens Christum ad vitam Trul. cap. 102.
aeternam perpetuo coniungitur, & anima & corpore diuinae participatione
gratia sanctificatur, and so forth.

He farre excelleth euerye sensible creature, that by the passion of our sauour obteyning heauenly dignitie, eating and drinking Christ, is continually ioyned to eternall lyfe, and is sanctified both in soule and body by participacion of the heauenly grace.

This place is notable declaring the dignitie of him that eateth Christ, and the effect of that eating to be euerlasting lyfe and sanctification, both of bodie and soule.

You haue a great grace in setting the visoure of antiquitie, CROWLEY.
vpon matter nothing auncient. This matter must nedes be bol- watsons
stered oute with the bigge title of the counsell of Constantinople, grace in the
holden in the time of Iustinian the Emperour. &c. And yet in that bragge of
whole counsel (as the same hath bene of any antiquitie set forth in antiquitie.
writing) there is not any one worde that may be wrested to such
meaning as you alledge this place for. But in y^e mergine you note
that you find it in the counsell holden in Trullo, Capi. 102. I sup-
pose that is as much as if you had sayde, that Ecchius, Pighi-
us, Hosius, or some of the auncient Catholiks that lived about
the yeare of our Lorde .1550: haue reported that this doctrine wordes cited
was agreed vpon in the first general Counsel for the sentence that not found in
you cite is not to be found, either there or in the counsell holden in the place
Trullo. But graunt y^e the fathers of the counsel had concluded in
such

The second Sermon

Watson cy-
teth wordes
that proue
the contrarie
of his asser-
tion.

such words as you cite: what should it help your cause? you haue taken vpon you to proue: that Christ is really and substantially present in the sacrament. And to proue this, you say that the fathers of the Counsell haue determined, that who so hath by the suffering of Christ, obtayned the heauenly dignitie, and doth eate and drinke Christ: the same being more excellent then all sensible creatures, is continually ioyned to eternall lyfe, and is sanctified both in soule and bodie, by the participation of the grace of God. Doe these wordes proue your purpose? No? doe they not rather proue that no wicked man doeth eate and drinke Christ: for none can truly be sayde to excell all sensible creatures, and to be continually ioyned to life eternall, and to be made holy both in soule and body: but such onely as be by Christ aduanced to the heauenly dignitie, & is to say, be made members of Christ, chyldren of God, and inheritours of the kingdome of heauen. But no wicked reprobate is such one: wherefore none such doth eate or drinke Christ in the sacrament. So well do your friendes in the counsell holden in Trullo, helpe you to proue your purpose.

WATSON.
diuision. 9.
Concilium
Lateranense.

Lykewise the generall counsell called *Lateranense*, holden at Rome the yeare of our Lord. 1215. determined this matter in the same termes, that we expresse it now. *Vna est fidelium vniuersalis Ecclesia, extra quam nullus omnino saluatur, in qua idem ipse sacerdos & sacrificium Iesus Christus, cuius corpus & sanguis in Sacramento altaris sub speciebus panis & vini veraciter continentur, transubstantiatis pane in corpus & vino in sanguinem potestate diuina.* There is one vniuersall church of all faithfull people, without the which no man is saued at anye time, in the which Iesus Christ him selfe is both the priest and the sacrifice, whose bodye and bloude be truly conteyned in the sacrament of the aultar vnder the fourme of bread and wine the breade being transubstanciate into his body, and the wine into his bloude by the power of God.

This forme of doctrine after this sort, & in these termes hath bene taught, professed, and beleued throughout the whole catholike church euer since that time, howsoever
some

The second Sermon

15

some Heretiks forsaking their faith, proceeding from Gods omnipotent worde and the vnitie of his Church, and leaning to their sensuallitie and blinde reason against fayth haue repined and barked against the same. But I put no doubt but by gods grace, if the time would suffer me: to make this matter of transubstantiation as plaine as the other of the reall presence.

It semeth to me a straunge thing, that you which bragge of **CROWLEY.**
uniforment consent of the Church fiftene hundred yeres before this
daye, doe now produce witnesse that is not yet .400. yeres olde, **Decrees**
and woulde haue the world to think, that bicause Pope Innocent **made by**
the third hath decreed the transubstantiation of bread and wine, **Pope Inno-**
and the reall presence of Christs bodie and bloud in the sacra- **cent: doe not**
ment: therefore it must needs be beleued to be so nowe, and to **proue things**
haue bene so ever since the first institution of the sacrament. But **done. 1200.**
in the answeres that I haue made to the matter of greater an- **yeres before**
tiquitie produced by you, in your first sermon and in the former **his daies.**
part of this your second sermon: it doth sufficiently appeare to the
indifferent reader, that you neyther haue made playne the mat-
ter of the reall presence, nor are like to make plaine the matter of
transubstantiation, though you take as much time therto, as you
haue now to liue.

I wil not stick to graunt you, that this counsell of *Lateranenſe*
did determine this matter according as you haue saide: but what
is that to the purpose you haue in hande: for in the dayes of the
thirde Innocent: the Church of Rome was as farre from the
sinceritie of christen religion, as it is now. And what doth that
determination that they made of this matter, proue against vs:
that stande in the defence of the sinceritie that was in the prima-
line Church: I put no doubts therfore, but I shall be able to aun-
swere all that you shall be able to saye for your transubstantiati-
on. As I haue bene able to aunswere all that you haue produced
for the matter of the reall presence.

The general counsell also of Constance, holdē of later daies, **WATSON.**
Hh.j. the diuision. 10.

The second Sermon

*Concilium
constantienſe.*

the yeaere of our Lorde. 14. 51. doth agree and teſtifie the ſame, in that they condemned Iohn Wycleſe the heretike and all his errours againſt this bleſſed ſacrament.

Thus haue I ſhewed you the conſent of the Church by the determinations of the generall counſels. It ſhall not bee needefull to rehearſe any particular and prouinciall counſels, which all in this doctrine agree with the other general.

CROWLEY.

Your great antiquitie is well abated : when you ſall from 1500. yeres, to leſſe then 150. You were beſt to furniſh out your number of wytnesſes, with the generall counſels that haue bene holden ſince Conſtance, & the ſayings of thoſe auncient fathers that haue writtē within theſe hundred yeres. And then you may ſafely ſay that you ſhall not neede to make rehearſall of the particular and prouinciall counſels, which are all euen ſuch as the tymes were wherein they were holden.

*How iuſtlye
Wycleſe
was con-
demned.*

How iuſtly that counſell of Conſtance did condemne Wycleſe and his doctrine : I referre to the iudgement of ſuch as ſhal or haue read his workes, or that which Iohn For hath reported in his monuments of Partyſs.

WATSON.
Diuiſion. II.

Furthermore, the conſent of the Church appeareth by the condemnation of the heretikes of all ages, which holde any falſe opinion in anye point againſt the veritie and the institution of Chriſt, concerning this bleſſed ſacrament.

The firſt heretike that euer we read of in this matter, and father to al the ſacramentaries that liue now, was one in the time of Ignatius, by and by after the Apoſtles, whoſe name we know not, but what he and his ſect that folowed him did Theodaretus in his thirde Dialogue maketh mention, ſaying that Ignatius (who lyued within one hundred yere of Chriſt) writeth in an Epiſtle *Ad Smyrnenſes* in theſe wordes. *Euchariftias & oblationes non admittunt, eo quod non conſtitantur Euchariftiam eſſe carnem ſeruatoris noſtri Ieſu Chriſti, qua pro peccatis noſtris paſſa eſt, & quam pater ſua benignitate ſuſcitauit.*

*Theodoretus
Dialogo. 3.
Ignatius ad
Smyrnenſes.*

They doe not allowe and admit our ſacrament and offering,

The second Sermon

17

ferings, because they doe not confesse the sacrament (called Eucharistia) to bee the fleshe of our Sauour Iesus Christ, which fleshe suffred for our sinnes, and which the fathers goodnesse did raise from death againe.

By this we learne, what was the fayth in the primitiue Church, both that the sacrament was the verye fleshe of Christ, which suffered for vs, and also that it was offred for vs by the priests, which things those heretikes denied then, as their scholers now springing vp vpon their ashes denie now, and that they were condemned as heretikes by the primitiue Church then, as these most worthily be condemned by the catholike Church now.

The consent of the Primitiue Church appeereth in the condemning of heretikes, that then brought in heresies and sowed scismes: and the consent of the same Church of Christ, hath euer since (as the Church of Antichrist would suffer it) shewed forth hir consent therein, and doth now more manifestly, then heretofore it could be suffered to doe.

CROWLEY.

The Church of Christ doth alwayes condemne heresies.

But your Antichristian Church, although it haue for a fashio (to get hir a good name) condemned some heresies, although not any such as you say: yet hath it brought in, receiued & confirmed, as many and as great as it hath condemned. As the supremacie & vniuersall power of hir heade the Pope, the power to pardon sinnes in this lyfe and after, the power to forbid meates and marriage, the sacrifice for sinne, the transubstanciacion of bread and wine, &c.

Antichrists Church confirmeth as great heresies as it doth condemne.

And here I must tell you, that your friend Master Doctor Harding, doth not agree with you about the first founder and father of the sacramentarie heresie. You say, that it was one that sprong bp by and by after the Apostles: but your friend Harding sayth, that Beringarius, a thousand yere after, was the first that euer impugned the truth of the article of Chrisses reall naturall and corpoꝝall presence in the sacrament. Well, agree you two as you can: I will not seeke to set you at one in this point.

But as touching that you cite, Theodoretus, affirming that

Ph. ij.

Ignatius

The second Sermon

Ignatius
his wordes
not founde in
his Epistle.

Ignatius did in his Epistle to the Christians in Smyrna, write of that namelesse man and his folowers : I must let you vnderstand, that in that Epistle which is extant in the Greeke, written by Ignatius to the Smyrniens, there is no such sentence as Theodoretus doth note. And what shoulde it helpe your cause, if Ignatius had written euen so? Or if there were some other Epistle of Ignatius to them, wherein those wordes might be found: should that proue your purpose? Ignatius hath sayde that those heretikes did not admit thankes giuinges and oblations: because they confesse not that the Eucharist or thankes giuing, is the fleshe of our sauour Iesus Christ. &c. But we doe admit both the Eucharists and oblations, and doe confesse that the same is the fleshe of Christ. &c. Wherefore this place can proue nothing against vs. Again, here is no mention of reall, naturall, and substantiall presence. &c. Wherefore it maketh nothing for you.

Theodoretus
Dialogo. 2.

But I doe much maruaile, that you could not see a sentence that the same Theodoretus cyteth out of y^e same Epistle: which is also found in y^e Epistle which is extant in Greeke. The wordes of the sentence are these. *Quando ad eos qui cum Petro erant accessit, dixit eis: accipite, palpite me, & videte quod non sum Demonium in corporeum. Et protenus ipsum tetigerunt, & crediderunt.* When he came vnto them that were with Peter, he sayde vnto them: take me and feele me, and vnderstande that I am not a Deuill that hath not a bodie. And forthwith they touched him and beleued. Whether these wordes of Ignatius, may stande with such a reall presence of Christs body in the sacrament as you teach: I referre to the iudgement of as many as be learned, and not obstinate blind.

Ignatius
doth teache
none other
sayth then
we doe.

Wherefore, I conclude: that the wordes of Ignatius doe not teach vs anye other sayth then that which we holde. Which is, that the sacrament is the verie body and bloud of Christ, which suffered for our sinnes, and rose againe for our iustification: but not after your reall, carnall, and grosse maner. Neyther doe the wordes of Ignatius giue vs occasion to thinke that Christs body is, or can be so present in many places at once, and insensibly as you and your sort doe teache, and condemne other for denying the same.

And

The second Sermon

19

And where as the due matter, wherein this blessed Sacrament is consecrated, ought to be vneleuened bread of diuision. 12 wheate and wine mixed with water, according to the scriptures and the example of Christ: there were one sort of heretikes called Artotoritæ, (of whom speaketh *Epiphanius contra Quinillianos*) which were so called for that they vsed not in their sacrifices the necessary and due matter, but in their mysteries did consecrate, and offer bread and Cheefe. *Epiphanius contra quinillianos.*

An other sort of heretikes were called Fermentarij, because they did consecrate in leauened bread, as our men of late did commaunde to be done, who were condemned by the generall counsell at Basill. *Consilium Basiliense.*

Other were called Aquarij, or Hydroparastæ, for that they pretending sobrietie, did consecrate in water onely without wine, against whome writ saint Cyprian, Chrysostome, and other, who also were condemned by the generall counsell of Constantinople. *Cyprian lib. 2. Epistola. 3. Chrysost. in In trullo. cap. 32.*

Other were called Armenij, who in their sacrifices consecrated and offered wine onely wythout water, against whome writeth Theophilactus, all these held false opinion against the necessarie and due matter of the Sacrament. *Theophilactus in Ioan. Capit. 19.*

Nowe you haue founde out certaine sortes of heretikes, that erred about the due matter, wherin the blessed sacrament is consecrated. The first be Artotoritæ. These ministred with bread & cheefe. Unlike they were Malshmen. I trust you will not charge vs with this error. Another sort were called Fermentarij. &c. Of thys sort we must needs be. For not long before you preached this Sermon. We commaunded that the sacrament should be ministred in leauened bread. A man might maruaile, how you became so farre past shame: that you durst in so honorable an Auditorie, make so open a lye. The wordes of the law that was in king Edwardes dayes and is now, are these. To take away the superstition that hath bene in that kinde of bread that hath bene vsed in the Masse: it shall suffice that the bread be such as is vsually eaten, so the same be of the finest wheate bread. Nowe, whether

CROWLEY.

The sacrament ministred in bread and cheefe.

Communion bread.

H. liij.

The second Sermon

whether the finest wheate bread be alwayes leauened: I report me to the common Bakers, at whose handes, the bread that we minister with, is had.

Leauened
bread com=
maunded by
Byshops of
Rome.

But graunt we had commaunded the sacrament to be ministered in leauened bread: should we therfore be heretikes? What say you then to them that ministered in the time before Alexander the first, had commaunded the ministracion to be in unleauened bread, were all those men heretikes? And was Alexander himselfe an heretike, when he being Byshop of Rome: did commaunde that the ministracion should be in leauened breade? I thinke you will not graunt it. For then it should folowe that the head of your Church maye be an heretike. His purpose when he commaunded the vse of unleauened bread, was not to teache that unleauened bread is the due matter wherein the sacrament ought to be consecrated (as you teache) but as Platina wyrteth, *Quia hoc modo, purior ac potior habcretur*. That by this meanes it might be accompted moze pure, and of moze value. It appeareth by the wordes of the same Platina in the same place: that he had before commaunded the ministracion to be in leauened bread: for he sayth, *Oblationem quoq; ex azymo, non autem ex fermento, ut ante pri mandauit: qui a hoc modo.* &c. The oblation also, he commaunded to be made of unleauened bread, not of leauened bread, as he did before commaund: because by that meane, &c. His consideration in commaunding that the ministracion shoulde be in leauened bread, might be the same that moued Pope Leo and his compaignie to doe the lyke (if Nicholaus de Orbellis haue not written a lye): that is to say, to blot out the opinion of a necessitie to folowe the Iewes in that point, as the Ebionits had taught.

Pope Leo
his conside=
ration.

Dist. xi. quest. i
Lib. sent. 4.

The same Nicholaus de Orbellis, a man of your owne sort: sayth thus. *Quod de necessitate panis consecrabilis non est, neq; quod sit Azymus, nec quod sit fermentatus: quia non differunt specie.* As touching the bread that may be consecrated, it is not required of necessitie, that it should be unleauened, nor that it should be leauened: for they doe not differ in spece or kinde. And he cyteth Anselmus in his booke *De Azymo*, for his Autho^r. *Vnde tempore Leonis Papae.* &c. Wherefore, in the time of Pope Leo: it was ordey=

ned that the consecration should be in leauened bread : to exting-
uish and blot out the heresie of the Ebionits, which sayde that
of necessitie the Christians must folow the custome of the Jewes.

Yea, and the same hath sayde in the same question : that the
stertch cake that you doe vse in your Masse, is no competent mat-
ter, for this consecration. His wordes be these. *Non sufficit autem
ad hoc pasta : cum non sit cibus vsualis nec conueniens nutrimentum.*
Stertch or Masse, is not sufficient matter for this consecration :
scing it is not vsuall sustenance, nor conuenient nourishment. I
trust you will not condemne these men for heretiks, because they
say that the sacramēt may be ministred in leauened bread : for one
of them was a Pope, and the other holy men of the Popes sayth.

Wasser cakes
called stertch
by a Papist.

But the generall Counsell of Basill : hath condemned
these men for heretikes. You will not, I trowe sticke to the
decrées of that counsell : and allowe all that was done there-
in. Eugenius then Pope : woulde not haue allowed that
counsell, if he might haue had his owne choyse. But being put
to an harde choyse : hee chose rather to confirme that coun-
sell, then to be deposed of his Popedom. Your holpe father the
Pope, that sate in Peters Chayze when you preached thys ser-
mon : would not haue thought well of you, if you shoulde haue
tolde him that a generall counsell might condemne a Pope of he-
resie or depose him. But by your saying : the generall counsell of
Basill, hath condemned two or thre Popes doings, for heresie.
For as I haue sayde before : Pope Leo ordeyned that the sacra-
ment should be ministred in leauened bread, and Pope Innocent
the first vsed ministracion in the same also. As appeareth by his
wordes in his first Epistle to Dientius Byschopp of Euglibine.
Where he sayth thus. *De fermento verò, quod die Dominico per titu-
los mittimus : superflue nos consulere voluisti, cum omnes Ecclesia nostra
intra Ciuitatem sunt constituta. Quarum presbyteri, quia die ipso, propter
plebem sibi creditam, nobiscum conuenire non possunt : idcirco fermentum
à nobis confectum, per Accolythos accipiunt, vt se à nostra communione,
maximè illa die, non iudicent separatos.* As touching the leauened
bread, that we doe on the Sunday sende to euery Parisse : it is
but in vayne that you wylled vs to consult, scing that all oure
Churches

The pope
put to his
choyse.

Innocentius. 1. 1.
Epist. 1. Cap. 5.
Concili. Tom. 1.

The second Sermon

Churches are situate within the Citie. The elders whereof be, cause they can not, that day, by the meanes of the people that is committed to their charge, come together with vs: therfore they doe receyue by the inferiour ministers, the leauened bread that we haue consecrated, that they should not iudge themselves to be separated from our communion, especially in that day.

There popes
doings con-
demned by
one generall
counsell.

Thus, if De Orbellis and you saye true: a generall counsell hath condemned thre Popes, for heretikes, Alexander, Leo, and Innocent: but you are not able to proue this heresie, nor them heretikes in this point.

The thirde sorte of heretikes that you speake of, were called Aquarii, water drinkers. Against these did Cyprian and Chrysostome wyte. &c. But what is thys to vs: we are no water drinkers.

But we are of that sorte that myngle no water with the Wine: against whome Theophilactus wrote. His wordes are these. *Confundantur Armenij: qui non admiscunt in mysterijs aquam vino. Non enim credunt (ut videtur) quod aqua ex latere egressa sit, quod admirabilius, sed sanguis tantum.* Confounded be the Armenians: which doe not in the mysteries, mingle water with the wine. For (as it seemeth) they beleue not that water came forth of the side, which is more marueilous, but blood onely.

None hath
or can proue
the necessitie
of mixing
water with
the wine.

It seemeth that Theophilact wysheth confusion to the Armenians, because that they in refusing to mixe water with wine, did seeme to denie the truth of the hyсторie: but we are farre enough from that suspition. We beleue that both blood and water did issue out of Christs side. Neyther doe we denie, but that water may be mixed with the wine. But that the wine alone is not the due matter of the sacrament, because there is no water mixed with it: neyther hath Theophilact nor any other, hitherto sufficiently proued, neyther are you or any of your sort able (by scripture) to proue.

We reuerence the auncient fathers, and all other that of later time haue written of matters of religion in the feare of God: but we haue not sworne to beleue whatsoever they saye without proue by scriptures, neither do they desire credite, without such proue.

There

The second Sermon

23

There were other heretiks, that denyed the effect of the *Hist. trip.*
Sacrament, as Messaliani, who (as it is written by Theodo- *lib. 7. ca. 11.*
retus) sayde that the heauenly foode whereof oure Lorde
spake, he that eateth my fleshe and drinketh my bloud, shal
liue euermore, did neyther profite nor hurt any man.

Nestorius also the pernicious heretike and Archeby- *Theophilactus*
shop of Constantinople destroyed the vertue of the sacra- *Capit. 10.*
ment, (as Theophilactus wryteth) for that hee graunting *ad hebr.*
Christes verie fleshe to bee really and truely present in the
sacrament, denied that fleshe being receyued into oure bo-
dies, to be the proper fleshe of Gods sonne, and therefore
to haue no vertue to giue life to oure mortall bodies, and
this heresie was condemned by the generall counsell, hol-
den at Ephesus.

As touching the denyng of the effect of the sacrament : I CROWLEY.
hane sufficiently spoken, in the aunswere to your former sermon.

The Messalian heresie, we neuer held. But with saint Austen *August. De*
we beleue and teache, that who so is partaker of that meate that *sacramentis*
Christ spake of when he sayde, he that eateth my fleshe & drinketh *fidelium.*
my bloud, lyueth for euer : can not but haue everlasting life
thereby. And that they which doe receyue the sacrament there-
of vnworthily : doe eate and drinke their owne condemnation.

Theodoretus therefore, in accompting those men for here-
tiques : hath done but as we would haue done, if we had bene in
his dayes, and as we doe now in allowing that which he hath
done therein. But in one point me thinketh that these men were
very like you and your sort : for they disallowed the labour of the
handes as euill, and gaue themselves to ydlenesse and sleape, *The Popish*
and called the phantasies of their dreames, prophecies. *Priestes like*
Looke in the *Messa-*
your *Legenda aurea*, and other such bookes : and you shall see
that your sort are not farre vnlyke those Messalians.

The heresie of Nestorius is farre ynough from vs. For we
confesse and teache : that Christ is both perfite God and perfite
man. And that both those perfite natures : are knit together in *Theophi'actus*
one Christ, vnseparably. Now he destroyed the vertue of the sacra- *in. 10. ad hebr.*
ment :

The second Sermon

ment: you say Theophilaſt doth tell vs. Speaking of the Neſtorians he ſayth. *Vteris hoc loco etiam aduerſus Neſtorianos. Nam illi, exiguum hominem eſtimantes Chriſtum: ſanguinem eius communem, id eſt prophanum cenſuerunt, neq; quicquam à reliquis habere discriminis.* Thou mayeſt uſe this place alſo, againſt the Neſtorians. For they eſteeming Chriſt to be but a man of ſmal reputation, ſuppoſed his bloud to be common, that is to ſay prophane, not hauing in it any thing at all, whereby it differeth from the reſt.

Watſon ſucketh out the dregges of olde wryters,

How iuſtly you doe of theſe wordes gather, that Neſtorius did graunt, that the verie fleſhe of Chriſt is really and truly in the ſacrament. &c. I referre to the iudgement of all indifferent readers. But it is your maner, to ſuck out the dregges of euery wryter that you meddle with. And if you can finde none ſuch as you would: yet you wil ſo tumble together ſome part of his clere and wholeſome lycour, that at the firſt ſight it may ſeeme to be as filthy dregges, as is to be founde in any of the Popes veſſels.

If you had not minded to make the world beleue, that we be ſtuffed with all theſe heresies: you might haue ſpared a great deale of your labour in making mention of theſe condemned ſo long before, and not holden nor taught of vs, againſt whom you ſpeake and wryte, neyther directly ſeruing to the purpoſe that you ſeeme to haue in hande.

WATSON.
Diuiſion. 14
Epiphanius
Anacepha-
leſi.

And where as this ſacrament can not be conſecrated, but by a Prieſt: there was an heretike called Zacheus, condemned (as Epiphanius wryteth) becauſe he woulde pray with no man, but alone, and therefore without reuerence and authoritie, did handle the holy miſteries, and being a laye man, did impudently order and uſe them.

Cyriſtus ad
Caloſirium.

Alſo certaine heretikes called Anthropomorphyta, denied the reſeruatiſon of the ſacrament ſaying, that Chriſtes body remayned there no longer, then it was in receyuing. Of whome Cyriſtus wryteth thus. *Dicunt myſticam benedictionem, ſi ex ea remanſerint in ſequentem diem reliquia, ad ſanctificationem inutilem eſſe: ſed inſaniunt hæc dicentes, non enim mutatur Chriſtus neq; ſanctum eius corpus diſcedit, ſed benedictionis virtus & vniuerſa gratia*

The second Sermon

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gratia continuo manet in illis.

They say that the mysticall benediction (which as the sacrament) is not profitable to the sanctification of the receauer, if there remayne any thing of the sacrament to the next day. But they be starke madde that say so, for Christ is not chaunged, nor yet his holy body doth not depart away but the vertue of the benediction, and the grace of giuing lyfe, doe continually abide and remayne in that that leaueth.

This heresie is newe reuiued agayne by Martyne Luther and his sect, but it can not stande, being condemned of oldetime, and now also by the Catholike Church.

You can not iustly charge vs with the doings of Zachæus, of whome Epiphanius doth write: For we praye together, and we receyue the sacraments ministred by none other, but such as are ministers lawfullye admitted, except anye such remayne among vs without repentance, as haue bene Massing priests, and neuer desired to be other.

CROWLEY.
Massing
priests are
not lawfull
ministers of
Christes sa-
craments.

As for your Anchropomorphits: I thinke it straunge, that in an open Auditoꝝ, you durst affirme that Cyrill wrote against them or of them, seing that by the computation of time, it is manifest that Cyrillus whose workes are extant, was dead, 500. yeres before that heresie was regarded of many.

You note in the mergine of your booke, that Cyrill wrote of those heretikes to Calosirium. If a man shoulde desire you to shewe that Epistle or booke of his, eyther in print or wytyng: I thinke it would not easily be done.

wordes of
Cyrill not
found in his
workes.

But your friend Maister Harding sayth, that thys saying of Cyrill is cyted by Thomas Aquinas. A good ground to build vpon. Thomas Aquinas liued within these 400. yeres, & vnder stode no worde of the Greeke (as Erasmus hath noted vpon the Epistle to the Romaines) and he cyting matter out of a Greeke Author, which is not yet to be founde in Latine: must be of sufficient Authoritie, to cause all men to thinke, that as manye as deny the body of Christ to be really and substantially in the sacra-

Parte. 3. 9. 76.
Capit. 11.

A. G.

ment

The second Sermon

ment reserved in a Bore, are heretikes, condemned by the fathers of olde time, and nowe also by the Catholike Church.

But let vs see, howe well you and your friend Maister Harding doe agree betwene your selues, and with your Maister Thomas Aquinas, in reporting these wordes of Cyrill. Harding sayth. *Non enim alius fuit Christus: neq. sanctum eius corpus immutabitur.* For Christ is not chaunged: neyther shall his holy body be chaunged. And you say. *Non enim mutatur Christus: neq. sanctum eius corpus discedit.* For Christ is not chaunged: neyther doth his holy body depart away. But your Maister Thomas sayth. *Non enim mutabitur sacramentum corporis Christi.* The sacrament of the body of Christ shall not be chaunged.

Parte. 3.
quest. 76.

By this may the learned iudge, what lykelyhood of truth there is: in this that is fathered vpon Cyrillus. More might be noted: but I leaue it to the diligence of the indifferent readers.

But this maketh me much to muse, that you shame not to saye, that the Catholike Church (meaning thereby the popishe Church) doth nowe condemne the errour of the Anthropomorphits: seeing that in euery Church and Chappel, and in many other places, is not onely suffered, but maintayned, the Image of God the father and the holpe ghost, both set forth in the forme and fashion of a mortall man, as though the deuine nature had such partes and proportions of a body, as Christ had in his manhood and hath still. I vnderstand that the errour that the Anthropomorphits held, was that the Godhead is a bodily substance, and that man in his bodily shape, doth resemble the shape and fashion of that substance.

The papists
are Anthro-
pomorphits.

It had bene much for your honestie therefore (as I thinke) not to haue medled so much with this errour: for we, whom you would haue men thinke to be defiled with it, are cleare from it, and you your selfe most filthily waded in it.

WATSON.
diuision. 15

Manye moe heresies there bee condemned; concerning the sacrament, beside the heresie of Berengarius, that twile did recant it in two prouinciall counsels. And at his death toke great penance for his damnable opinion, as the stories tell:

The second Sermon

27

tell: and also beside the condemnation of Iohn Wyckliefe, in the generall counsell at Constaunce. But I will not hinder my purpose with a long rehearfall of them.

These be sufficient to shewe the consent of the Church, by the condemnation of heretikes: he that would knowe moe arguments, to proue the consent in this or any other matter: let him reade a booke called *Vincentius Lirinensis, contra phanas haresu vnouitates*. He may bye it for lesse then sixe pence, and find there a great treasure of good learning. Now to our purpose of the sacrifice. Here the prayer was made.

The true Church of Christ whose rule is *h* word of God: hath CROWLEY.
 alwayes condemned all maner of heresies. But that is not the Gods worde
 Church of Rome, which you would gladly cause men to thinke is the rule of
 to be that catholike Church. the Church.

As for the heresie of Berrengarius: by the report of Lanfrancus his greatestt enimie, was this. *Per consecrationem altaris, panis & vinum fiunt sacramentum Religionis: non vt desinant esse quæ erant,* Lanfrancus
De Eucharist.
Ec. By the consecration of the aultar, the bread and wine, are made a sacrament of religion: not that they leaue to be the same that they were before, but that they be altered into another thing, and become that they were not before. As Ambrose wyrteth. *ac.*

Here is a perillous heresie. If Berrengarius be an heretike for Ambr. de sa.
 wyrtting thus: then must Ambrose and Austen both be heretiks lib. 4. cap. 4.
 as well as he. For they wrote the same doctrine. But Berrengarius August. De
 hath recanted his heresie in two prouincial counsels, & at his Cate. &
 death toke great penance for the same as stories do tel: when you Epist. 23.
 shall heve those histories, you shall see what we can say to them. De Consecr.
 Thus we find *h* Berrengarius, was by Pope Nicholas *h* second Dist. 2.
 enforced to recant in this wise. *Consentio autem sancta romana Ecclesia, & apostolica sedi: & ore & corde profiteor de sacramentis dominica mensæ, eandem fidem me tenere, quam Dominus & venerabilis Papa Nicolaus, & hac sancta Synodus autoritate euangelica & apostolica tenendam tradidit, mihiq; firmavit. Silicet Panem & vinum quæ in altare ponuntur, post consecrationem, non solum sacramentum: sed etiam verum Corpus & sanguinem Domini nostri Iesu Christi esse, & sensualiter non solum.*
Ii. iij.

The second Sermon

lum sacramentum, sed in veritate, manibus sacerdotum tractari, frangi, fidelium dentibus atteri.

I doe consent (sayth Berrengarius) to the holy Church of Rome, and to the Apostolike seate: and with heart and mouth I doe pofesse, that I doe holde the same sayth concerning the sacraments of the Lordes table, which my Lorde and reuerende Pope Nicholas, and this holy Synode, haue by the Authoritie of the Gospell and Apostles, taught to be holden, and haue assured me. That is to saye, that the bread and wine, which are set on the aultar, are not onely a sacrament after the consecration, but also the very body and bloud of our Lorde Iesus Christ: & that not onely the sacrament, but the body of Christ in dede, is sensibly handled and broken by the priestes handes, and ground with the teeth of the saythfull.

A pretie recantation.

The Pope and his whole Synode doe decree an heresie.

Six penie bookes.

The homely glose vpon the same place, doth so mislike with this recantation of Berrengarius or rather the decre of the Synode: that he sayth thus. *Nisi sane intelligas verba Berrengarii: in maiorem incidis heresim quam ille habuit.* Except a man doe warily vnderstande the wordes of Berrengarius: he shall fall into a greater heresie, then euer Berrengarius helde any.

By this it is manifest, euen by the writer of this glose: that Pope Nicholas, and the whole Synode at Rome, did decree and teach to be holden, and enforce Berrengarius to confesse, a greater heresie then euer he helde before. And howe doth this proue, the consent of your Popes Church, in condemning of heresies?

For the condemnation of Wycliefe, in the counsell of Constance, I referre the reader as before. And your owne Lirinenfis, will not take your part in this matter. For he was deade many hundred yeres before Berrengarius was borne.

But I am glad that you haue now found, that there may be great treasure of good learning in six penie bookes. I trust you will not now denie, but there may be some good learning in booke of halfe the price.

WATSON.

Against the blessed Masse, which is the sacrifice of the diuision. 16 Church, many wordes of many men haue bene sayde, but sufficient

The second Sermon

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sufficient reprove of it hath not yet bene heard.

Here the
prayer was
made.

Scriptures neuer one was yet alledged against it, sauing one out of the Epistle to the Hebrues, where saint Paule wryteth, that Christ entred into heauen by his owne blood once, and afterward he sayth Christ was once offered vp to take awaye the sinnes of many : and all the argument consisteth in this worde (once) which I shall (God wylling) discusse hereafter.

Hebr. 9.

But in very deede that same scripture that they bring against the Masse to no purpose, is the verye foundation of the Masse, wherevpon the Masse is builded and established, after what sort I shall declare as time will serue.

Howe sufficient proofes haue bene brought against the Masse: shall easily appere to as many as will reade, that which Bishopp Jewell hath wrytten for an aunswere to your friende Maister Harding. And some sufficient proofes may be sene in this that I haue answered to your two notable sermons.

CROWLEY.

One scripture onely you say, hath bene hitherto alledged against your Masse. Bylike you haue not sene John Caluines Institutions : Where in the fourth booke and .xviij. Chapter, he alledgeth more then foure places of scripture against it. Thre, out of the first Epistle to the Corinthians, one out of Saint Johns Gospell the .19. Chapter : and the same text that you take for the theme of your two Sermons. But what should we make reckoning of a multitude of places : sith one alledged in the true meaning, is sufficient ?

Manye
proofes a-
gainst the
Masse.

But you haue promised to proue, that one place which is alledged against your Masse : to be the foundation of the same. Which when you shall go about to doe : I wyll (God wylling) proue, that no such building can stand vpon such foundation.

Lyke as there is one God the father, one Christ our redeemer, one body and Church which is redeemed : so there diuision. is but one onely sacrifice, whereby we be redeemed, which was once and neuer but once made vpon the aultar of the

Epbes. 1.
Hebr. 7. 9.
Crosse and. 10.

The second Sermon

Crosse for the finnes of all men.

1. Iohn. 8.

Iohn. 1.

This sacrifice is propitiatorie, and a sufficient price, and raunsome of the whole world, as saint Iohn sayth, he is the propitiation for our finnes, and not for our finnes onely, but for the finnes of the whole worlde, and in his Gospell he wryteth, Beholde the Lambe of God that taketh away the finnes of the worlde.

Genes. 3.

2. Cor. 5.

The vertue of this sacrifice beganne, when God promised that the seede of Adam should bruse and breake the Serpents head, without the merit of this sacrifice there is no saluation, for God was in Christ reconcyling the world to himselfe.

Apoe. 13.

Galath. 3.

This sacrifice is common to both the Testaments, whereof both take their effect, whose vertue is extended from the beginning of the worlde to the last ende, for the Lambe was slaine from the beginning of the world, as saint Iohn sayth. It is also a bloody and a passible sacrifice, extending to the death of him that offered himselfe, and it was promised to the fathers, and performed in the fulnesse of time, the merites whereof receaue no augmentation, because it is perfite, nor yet diminution, because it is eternall. And although this sacrifice be sufficient to saue all men, yet it is not effectuell to the saluation of all men: it is able to saue all, but yet all be not saued: for what doth it profite the Turkes, Saracenes, vnfaithfull Gentils, and counterfeyt christians? The fault is not in God, being mercifull to all his workes, who created vs without vs: but the fault is in our selues.

CROWLEY. If all the rest of your two Sermons, had bene according to this peece: I would not haue misliked with you. For I confesse
Watson can speake truth. all this to be most true.

WATSON. Therefore that this sacrifice of Christ, as it is sufficient diuision, is for all, so it may be effectuell and profitable for all.

God hath ordeyned certaine meanes, whereby wee may be made able to receaue the merite of it, and whereby the
vertue

The second Sermon

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vertue of it is brought and applyed vnto vs in the new testament, after his passion, as it was to the fathers in the olde testament, before his passion. Of these meanes some be inwarde, some be outward: the inward be common to both the testaments, of which the first and principall is fayth, for without fayth it is not possible to please God, and as saint Iohn sayth, he that beleeueth not, is nowe alreadye *Hebr. 11.* iudged: to hym therefore that is an Infidell Chryst hath *Iohn. 3.* dyed in vayne.

Charitie also is a meane, for he that loueth not remayneth in death, he that hateth his brother, is in darkenesse, *1. Iohn. 2.* and walketh in darkenesse, and can not tell whether he goeth: and if I haue all fayth, and haue no charitie, I am *1. Cor. 13.* nothing.

He is not therefore partaker of Christs merites in the remission of sinne, that lacketh charitie. And so may we say of hope, without the which no man receaueth mercye at Christs hande.

It is true that you say: no man can be partaker of Christs *CROWLEY.* merites, without fayth, loue, and hope. And we say, that these three *The meanes* be solyncked together: that one of them can not be wpythout the *whereby* other. And that God is the giuer of these three meanes: whereby *Christs me-* the merites of his sonne are made oures. And that these are the *rites are ap-* onely meane whereby the fathers before, and we since the death *plied to vs.* of Christ, be made partakers thereof.

Amongst the inwarde meanes there be other spirituall *WATSON.* sacrifices, as the sacrifice of a contrite heart, which God *diuision. 19* doth much regard, the sacrifice of our lips, which is prayer and praise of God, whereby we attaine remission of sinne, *Psal. 50.* hauing a plaine promise, that whatsoeuer we aske of God *Osee. 14.* in the name of Christ, we shall obteyne it. And the sacrifices of almose and beneuolence, which saint Paule would *Luc. 11.* not haue vs to forget, because God is gotten and wonne by *Math. 7.* such sacrifices. *Hebr. 13.*

Kk. j.

All

The second Sermon

All these and other such like doe not fully deserue grace and remission of sinne, but be meanes, that the vertue and merite of Christes passion may be deriued and applyed vnto vs, as he hath ordeyned.

CROWLEY.

LUC. 17.

Blasphe-
mous doc-
trine.

Here you shewe your selfe somewhat. You will not receiue the merites of Christ freely: but you will by faith, loue, hope, contrition, prayer, prayse and almes, deserue some part thereof. But Christ hath taught vs to say, that when we haue done all that we are commaunded to doe: we shall say, that we are vnprofitable bond men, that is, such as can deserue nothing, more then bond slaues can deserue at the handes of their Lordes and Maisters, whose bond slaues they are. Your doctrine therefore in thys point is blasphemie. For you ascribe to mans merite, that which is to be ascribed to the mercy of God alone.

WATSON,
diuision. 20

Gene. 17.
Iohn. 3.
Iohn. 6.
Luc. 13.

There be also other outwarde meanes, as sacramentes and sacrifices. Of sacramentes some be proper to the olde Testament, some proper to the newe, without the which ordinarily there is no remission of sinne, nor collation of grace.

As circumcision was to the fathers, so baptisme is to vs, without the which this bloody sacrifice taketh not awaye original sinne, not because it can not, but because God hath so ordeyned. For as it is sayde in the olde Testament, whose fleshe is not circumcised, his soule shall be put awaye from the people: so it is sayde in the newe Testament, except a man be borne againe of the water and the holy ghost, he can not see the kingdome of God: and except ye eate the flesh of the sonne of man, and drinke his blood, ye shall not haue lyfe in you: and except yee doe penance, ye shall all lyke-wise perishe.

And so must we thinke of all other sacramentes of both the testaments, that they be meanes ordeyned of God to attaine the grace they signifie, which grace is fully purchased and deserued by the passion of Christ, whereof onely they

The second Sermon

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they take their effect. For the olde sacraments haue their vertue and strength. *Ex opere operando* (as the schoole men say) that is to say, of the worke that is to be wrought vpon the Crosse by Christ, in whome onely they beleueed. The new sacraments haue their vertue *Ex opere operato*, of the worke of Christ that is already wrought vpon the crosse: and not of any worthynesse of the priest, the minister. By the merite of which worke vpon the crosse, they haue vertue and efficacy appropriated vnto them, to giue that grace they signifie, to such as worthyly receaue them, or at least, that haue no impediment, nor put no stop, but that the grace may be receyued.

It is true, that there be some sacramentes proper to the olde Testament, and some proper to the newe: but the latter part of that sentence wherein you affirme this, is some thing obscure. You seeme to affirme, that there is no remission of sinne, nor collation of grace, without the sacraments: which saying is most false. For Abraham had his sinnes forgiven him, before he was circumcised: and so had the theefe that hanged on the crosse by Christ, without the sacrament baptisme. And Cornelius and his company, had receyued the gift of the holpe ghost: before they were baptised.

CROWLEY.

*Gene. 15.
Luc. 23.
Acts. 10.*

But you saye, that ordinarily, there is no remission of sinnes, nor collation of grace: without sacramentes. By which maner of speaking, you amaze the people: who can gather none other thing thereby, but that commonly God doth not forgive sinnes, nor collate or bestowe his graces vpon any, before they doe receyue the sacraments, that he hath instituted to signifie the same. Which is most false. For sayth, and the feare of God, are the beginning of all heauenly wisdom: & must needs be had of euery one that shall receyue any sacrament, before the receyuing thereof can be any thing at all anayleable. For without sayth it is not possible to please God. And he that will not beleue, shall be condemned. To receyue a sacrament therefore without sayth: is to no purpose.

Watsons
dark spea-
king.

*Hebr. 11.
Mark. 16.*

Isk. 15.

Sacra

The second Sermon

Rom. 4.

Sacraments, both of the olde and newe Testament were instituted, not to giue grace, but to confirme the grace already giuen and receyued: as appeereth playnely by that which saint Paule wryteth to the Romaines. *Et signum accepit Circumcisionis, signaculum iusticie fidei qua fuerat in prapurio.* &c. And he receyued the signe of circumcision, the seale of the righteousnesse of fapth, which was in him before he was circumcised: that he might be the father of all that beleue, among the vncircumcised, that the same might be reconed to them for righteousnesse also, &c.

By this it is manifest, that Gods ordinarie meane of forgiving sinnes and conferring grace: is by his holy spirit of adoption, whereby he doth regenerate his elected and chosen children, and not anye Sacramentes, eyther of the olde Testament or the newe.

As for the places that you cite for circumcision, baptisme, the sacrament of Chyistes body and penance: you might haue spared till you had founde a fitter place for them. For they serue nothing to proue that which you pretend to proue.

We knowe, that baptisme is the same to vs, that circumcision was to the fathers, and that as the vncircumcised might not be suffred to lue among the people of God: so such as refuse baptisme, cannot see the kingdome of God. And that except we deate the flesh of the sonne of man and drinke his blood: we shall haue no lyfe in vs. And that except we repent: we shal all perishe as the Galileans did. But what maketh this for the proue of your purpose? Which is, that sacramentes be the ordinarie meanes to take away sinnes and conferre grace: sith the forgivingnesse of sinnes and grace, must be conferred before we can be meete to receyue the sacraments?

Howe truly you report the opinion of the Scholemen, for *Opus operandum* and *Opus operatum*: I might referre to such as haue bene exercised in the wrytings of those Scholemen. But least you should thinke that it were but a shift so to doe: I will put you in remembraunce of some part of that which you haue read, if you be so good a Schoole man as you woulde seme to be.

Nicholaus

The second Sermon

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Nicholaus de Orbellis sayeth thus. *In sacramento autem proprie dicto, virtute operis operati confertur gratia, ita quod non requiratur bonus motus interior qui mereatur gratiam: sed tantummodo sufficit, quod recipiens non ponat obicem.* I answere (sayth he) that in a sacrament that is properly so called, grace is conferred by the vertue of the worke wrought, so that the good inward motion which might deserue grace, is not required: but this onely is sufficient, that the recepuer of the sacrament do not put a barre in the way.

Agayne, the same Nicholas sayth. *Baptismus generaliter intendit gratiam iam habitam: sed ita non est in Circumcisione. Vnde Abraham iam iustificatus, signaculum fuit, & ei nihil intus contulit. Quia gratia Abraham iam attigerat, & transcenderat illum gradum ad quem determinata fuerat Circumcisio.* Baptisme doth generally encrease the grace that is already had: but in circumcision, it is not so. Wherefore to Abraham that was already iustified, it was onely a seale: and did inwardly encrease him nothing at all. For Abrahams grace had attayned vnto, yea and passed the degree, that circumcision was appointed to aspire vnto.

Thomas Aquinas sayth. *In Baptismo confertur gratia ex virtute ipsius Baptismi quam habet in quantum est instrumentum passionis Christi iam perfectae: in Circumcisione vero, conferebatur gratia, non ex virtute Circumcisionis: sed ex virtute passionis Christi, cuius signum erat Circumcisio.* In baptisme, grace is conferred by the vertue of baptisme it selfe, in as much as it is the instrument of the passion of Christ already perfected. But in circumcision, grace was conferred, not by the vertue of circumcision: but by the vertue of Christs passion, whereof circumcision was a signe.

Scotus sayth. *In circumcisione, solum peccata dimittabantur: nec gratia ibi dabatur.* In circumcision, sinnes were forgiven onely: grace was not therein giuen.

By these fewe places, it may appere, that the Scholemen be not all one with you, nor one of them with another, in this matter of conferring of grace by sacraments *Ex opere operato. Et, Ex opere operando,* as you alone doe imagine, as I suppose.

I aduertise the indifferent reader therefore: to giue credite to neyther of you both, in this point: but to vse the sacraments of

Ikk. iij.

Christ,

The second Sermon

Christ, according to Christes institution, for the confirmation of their sayth in Christ. Ascribing to the mercie of God in Christ: all the remission of sinnes, that is by those sacraments signified.

WATSON.
diuision. 21

Exo. 12. 19.

Lc. 1. 4. 5. 7.

Leuit. 3.

Beside the sacraments, there be sacrifices instituted of God: as meanes whereby the passion of Christ, the true sacrifice is signified, represented, and applied. As the Paschall Lambe, the continuall sacrifice for sinne, a sacrifice for giuing thanks, for the sinnes of the priest and of the people, for infirmitie & omission, for peace, for any benefite to be attayned, for chastitie and such other: which had strength, not by their owne nature, but by the vertue of Christes passion which they signified.

And as these were sacrifices proper to the olde Testament: so Christ hath instituted, a newe externall sacrifice, proper to the new testament, by his passion abrogating the other, which were shadowes signifying, & stablishing this, which is the truth representing, for this intent that the vertue and sufficiency of his bloudy & sauing sacrifice, may be without iteration of it self cōtinually transferred vnto vs.

For seing there is but one God, authour of both the testaments, one body, one faith of Christ to vs both, though they beleueed in Christ to come, wee in Christ alreadye commed: it foloweth consequently, that we of the newe testament, may not lack this meane of sacrifice, so necessarie and expedient for vs. For so should we (as I haue partly touched in my last sermon) be without al kinde of religion, hauing now no sacrifice remayning proper vnto our selues.

Lyke as to the vnperfite lawe there succeeded a perfite lawe, and to the figuratiue sacraments, there succeeded perfite and effectual working sacraments: euen so to the figuratiue and typicall sacrifices, there succedeth one true and perfite sacrifice of Christ, one in substaunce, but diuers in maner.

Lawe, sacrifice, priestthoode, and aultar be (as the Logicians say) *relatiua*, that is to say, one hanging and depending

The second Sermon

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ding vpon another, as saint Paule sayth, *Translatio sacerdotio
necesse est, ut legis translatio fiat.* If the priesthood be translate, *Hebr. 7.*
then the lawe must needes be translate likewise.

And then like as if there be a father, there is a sonne, if
there be a maister, there is a seruaunt: so if there be a newe
lawe of the newe testament, there is also a priesthood, a sa-
crifice, and an aultare properly belonging to the newe
Testament.

A perfite and continuall lawe requireth a perfite sacri-
fice of lyke continuance: the newe lawe of it should lack
a priesthood and sacrifice priuate to it selfe, it should either
be imperfite, or else vtterly destroyed.

For this cause our sauour Christ in his last supper, did
institute the sacrament of his bodye and bloud commen-
ding vnto vs two seuerall vses of it, the one that should be
receaued of vs, as our heavenly foode to nourishe vs in spi- *1. Cor. 11.*
ritual lyfe till we come to be perfite men in Christ, saying:
take eate this is my body. The other vse, that it should bee
offered in the remembraunce of his passion, the ministra-
tion of which offering he hath committed to his Apostles,
as to priestes of the new law, saying, doe this in my remem-
braunce, for the which function they and their successors
be specially priestes.

This is the doctrine of Christs catholike Church which
I haue as yet but simply declared, not euidently prooued
which is sufficient to perswade an obedient catholike man
that foloweth the Church, but not sufficient to conuince
an obstinate heretike, that denieth the Church, impugning
the doctrine and determination of the Church.

The sacrifices that God ordeyned to be offered in the tyme of CROWLEY.
the olde law, were shadowes and figures of good things then to *Hebr. 10.*
come, and not the good things themselves (as saint Paule sayth) *Sacrifices*
neither could they by any meanes take away sinne, neither had *are not*
they any such strength by the vertue of Christes passion, as you *meanes to*
doe imagine them to haue. And where you imagine, that as *take away*
those *sinnes.*

The second Sermon

those sacrifices were proper to the olde lawe, so there must of necessitie, be one sacrifice proper to the newe testament, seeing there is but one God. &c. I haue sufficiently answered in mine answer to the tenth deuision of your former Sermon, where you haue touched it as you say here.

Watson for-
getteth hys
last sayings.

And when you say, that to the vnperfect lawe, there succedeth a perfect lawe. &c. it seemeth that you haue forgotten that which you sayde before in the .xx. deuision of this Sermon, where you affirme, that the sacraments of the olde lawe did conferre grace, *Ex opere operando*, by þe worke that was then to be wrought, and nowe you say that they were but figuratiue, and not effectuell working sacraments, and therfore such must succede them.

When you shall proue that Moses his lawe and the sacraments thereof, be an vnperfect lawe and vnperfect sacraments: then will I allowe your similitude. But so long as you shall not be able to proue any imperfection in eyther of them: I wil reiect your similitude, as foolish and bayne.

Galath. 3.

Rom. 10.

Christ is the
perfection of
the lawe.

I knowe that the lawe could bring nothing to perfection, because it was not ordeyned to that ende to bring things to perfection: but (as saint Paule wyrteth) to leade vnto Christ. And Christ is the perfection and end of the law. That is to say. Christ maketh those perfect: whome the lawe, with the sacraments and ceremonies thereof doe bring vnto him. And so that sacrifice that Christ offered once for all: is the ende and perfection of all the sacrifices of the olde lawe, which is no more all one in substance with the sacrifices of the olde lawe that you speake of: then the shadowe of any bodye, is one in substance with the body it selfe.

Rom. 12.

1 Peter. 2.

Apoc. 6.

Law, sacrifice, priesthood, &c. be relatiues, and as saint Paule sayth, when the priesthood is translated, the lawe must also be translated: But what maketh this to your purpose, to proue, that there must needes be in the new lawe, such a sacrifice, priesthood, and altar, as you imagine? Is it not sufficient that we haue such a sacrifice, priesthood, and altar, as Paule, Peter and John speak of: Must we needes haue such a priesthood, sacrifice and altar, as the Popes Antichristian Church hath deuised and maintaineth? You must proue it more substantially, before any that is eyther learned

The second Sermon

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learned in the scriptures or godly wise, will beleue you.

A perfect and contynuall lawe, requireth a perfect and continuall sacrifice, as you say: and shall not that reasonable seruing of God that saint Paule speaketh of in the place that you haue taken for your theme, be as perfect and contynuing a sacrifice, as the lawe of sayth, is a perfect and contynuall lawe: I thinke there is none that vnderstandeth what christian religion is: but the same will consent, to that which I haue saide hereof. Rom. 12.
Rom. 3.

For this cause (say you) our sauour Christ, did in his last supper institute. &c. you tell vs here, of two seuerall vles of the sacrament of Christs body and bloud. One is, that it should be receyued of vs. &c. This you confirme with a note in the mergine.

1. Cor. 11. It is true that Paule teacheth that doctrine there, euen as he himselfe had learned of the Lorde: but not in such grosse maner as you doe teach in these two fine Sermons. He teacheth there, that our sauour christ did ordain, that this holy sacrament should be receiued of christians: in the remembrance of his death & passion, & that being so receiued of vs, it is a foode y^e doth nourish vs in spiritual life. Other wise, it is a cōdēnation to the receiuers. Pauls doctrine not so grosse as watsons.

As for the other vse, which you say is, to be offered in remembraunce of Christs passion: you go about to proue, by doe this in my remembrance. And then (very well) you say, that you haue but simply declared it without euident proue. It had bene good that you had delt simply, & not so subtilly, as to cite the words of Christ in such sort, that it might seeme, that he had giuen commaundement, that the sacrament of his body should be offered in sacrifice: where as it is manifest by the circumstance of the place, that he commaunded the sacrament to be receiued in the remembraunce of his death and passion. Watson declareth not so simple.

But your onely assertion without proue, is sufficient to perswade an obedient Catholike. &c. You accompt for obedient Catholics, such onely as will captiuate all their senses, and beleue all that you say and doe to be good and godly: and folow you wher soeuer you leade them, though they see plainly that you go before them into the bottomlesse pit of hell. Watsons obedient Catholics.

Well, let vs see now, how you can conuince by arguments,

Ll. j.

those

The second Sermon

those that will not obediently say white is black, light darknesse, and good euill : for such you call heretikes, that denie the Church, and impugne the doctrine and determination of the same.

WATSON,
Diuision.22

But to our purpose, that the oblation of Christes body and bloud in the Masse is the sacrifice of the Church, and proper to the new testament, I shall proue it you by the best arguments that we haue in our schole of diuinity, that is to say, first by the institution of our sauour Christ, then by the prophecy of Malachy the prophet, thirdly by the figure of Melchisedech in the olde law, and this shall I doe not expounding the scriptures after mine owne head, but as they haue bene taken from the beginning of the most auncient and Catholike fathers in all ages.

1. Cor. ii.

This sacrifice was instituted by the commaundement of Christ, saying to his Apostles, do this in my remembrance.

Our new men laugh at vs where we say, that this commaundement of Christ doth proue the oblation of the sacrament. But we pittie them, that set so light by that they are bounden to beleue, and can not disprooue, seeming euidently not to regarde and way the fact of Christ, and their obedience to his commaundement.

When Christ sayde, doe this : by this worde (this) must needes be vnderstanded all that he did, concerning the institution of this sacrament. Let vs now see what Christ did.

First he did cōsecrate his precious body & bloud by blessing the bread, saying, this is my body, this is my bloud, for if this consecration be not comprehended vnder this worde (*Hoc, this*) then haue we no commaundement nor authoritie to consecrate this sacrament, & so should we be vsurpers to doe that thing we haue no warrant to shewe for vs in holy scripture. But without doubt, this is so plaine, that we nede say no more of it, except we should vtterly denie this sacrament, and the whole ministration of it, which (I think) no man doth.

Secondarily, Christ did offer, that he did consecrate
which

The second Sermon

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which appeareth by these his wordes : This is my body, which is giuen for you . And although this oblation may be proued sufficiently otherwise, yet to my simple iudgement there seemeth to be no light argument in this worde (*Datur* is giuen): for seing the scripture sayth, it is giuen for vs, and not to vs, as Zwinglius and our great Archebishop his Disciple would haue it, we must needes vnderstande by (giuen for vs) offred for vs, so that in this place and many other to giue is to offer.

And although it be true, that Christ was giuen and offered for vs to the father, vpon the crosse the next day following, yet because the worde (*Datur*) is in Greeke in all the Euangelistes, where it is expressed in the present tense, and also euery sentence is true for the time it is pronounced, therefore me thinke I may certainly conclude, because Christ sayth, *datur pro vobis*, is giuen for you, that euen then in the supper time he offered his body for vs to his father.

Thirdly, Christ did deliuer to his disciples to be eaten and dronken, that he had before consecrated and offered, *Math. 29.* and this appeareth by his words. Take, eate, and drinke ye all of this. The first and the thirde which be the consecration and receauing, be out of all controuersie confessed of all men.

The second which is the oblation, is of late brought in question, which I haue partly proued by the plaine words of scripture, as it seemeth to me, so that I may well reason thus: Christs action is our instruction (I except his wonderfull workes and miracles) specially when his commaundement is ioyned vnto it. But Christ in his supper offred himselfe verily and really vnder the formes of bread and wine after an impossible maner, and commaunded vs to doe the same, till his second comming: me thinke therefore, that the Masse we doe and ought to doe sacrifice, & offer Christ vnto his father, which oblation is the externall sacrifice of the Church, and proper to the new testament.

CROWLEY.
The best arguments of
the Popes
diuinitie
schoole.

Nowe to your purpose. &c. you will proue by the best arguments in your diuinitie schole: that Christs body and blood offered in the Masse, is the sacrifice of the Church. &c. And as it appeareth: the best arguments of your schole, are these three. The institution of Christ, the prophetic of Malachie, and the figure of Melchisedech. Well, I trust the reader shall in that which foloweth, see howe well you doe performe your promise.

Doe this in my remembraunce (sayth Christ) that is, offer vp this in my remembraunce (say you) and except you be deceived: Christ hath in these wordes, instituted the sacrifice of y Masse.

Your newe men you say, doe laugh at you. &c. And you doe pittie them. &c. Wylke you haue a delight to be laughed at: for you haue in the wordes folowing, giuen more occasion to be laughed at, as shall appere in this aunswere.

Watsons
pittie.
Luc. 23.

Your pittie is much like that which was in the women of Jerusalem: when they wept to see the miserable estate of Christ, which was condemned to die, being an Innocent.

Watson will
make his
newe men
laugh.

When Christ sayde, doe this. &c. All that Christ did: must needes be vnderstanded by this worde (this) and therefore you will see what Christ did. First he consecrated his precious body and blood. &c. Might not your new men thinke you, iustly laugh at you: when you alledge that for your purpose, that maketh most against you: doe this sayth Christ. What shall we doe: say you. Take bread saith Christ. And when you haue giuen thanks: breake it and distribute it, and eate it, for it is my body. Then take the cup, and when ye haue giuen thanks: drinke ye all of it, for it is my blood of the new testament, which is shed for manye for the remission of sinnes. Thus farre according as Paul thewe wyrteth.

What ground haue you in these wordes, for the institution of the Masse: He doth not say, prepare you ministring garments of a straunge fashion. Neyther doth he bid you make those garments holpe. He speaketh no word of your halowed altare, Supperaltare, Cup, or Corporasse cloth. He maketh no mention of your thinne sterch cake, nor of myring water with your wine. He hath no worde of your manifolde crossings, turnings, and halfe

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halse turnings, with the rest of the Apishe toyes whercof your Masse doth consist. But he toke bread and wine, such as the present occasion did offer. And he gaue thanks to his heavenly father: and did presently distribute the same to those Disciples of his that were then present, commaunding them all to eate and drinke thereof in the remembraunce of his death and passion, as often as they should thinke it mete by a sacrament to celebrate the remembrance thereof. Assuring them that in so doing, they should be partakers of his body and bloud, to the nourishing of their soules and bodies to euerlasting lyfe.

what Christ
did at his
last supper.

Here is a playne institution of the holpe communion of the body and bloud of our sauour Iesus Christ: but for your transubstantiating consecration that you vse in your Masse, here is no warrant at all. By your owne iudgement therefore, your Antichristian Clarkes are but vsurpers, hauing no warrant in the worde of God, to shewe for your doings in this point. The matter therfore is not so playne on your side: as you would haue men thinke it to be.

The lyke foundation you haue founde to bulde your oblation vpon. Christ hath sayd: Which is giuen for you. And to your simple iudgement: there seemeth no little argument, in this word *Datur*, is giuen, &c. And therfore you conclude: that Christ did at his last supper, euen in the supper time, offer his body for vs to his father.

Mathew, and Marke, make no mention of this *Datur*, that you bulde vpon. Wilyke therefore, it is not so great a matter as you would make of it. For if the church can haue no sacrifice but that which is builded vpon *Datur*, it is to be thought that Mathew and Marke knewe nothing of the Church sacrifice.

But in Luke you finde *Quod pro vobis datur*, which is giuen for you, not to you, as Zwynghius and Cranmer his Scholer, would haue it. You conclude therefore, that giuen for vs, must needes signifie, offered for vs. So that in this place and many other (but you name not one) to giue, is to offer. And because all the Euangelistes haue it in the Greeke expressed in the present tense, &c. you thinke you may certainly conclude, because Christ

Many places
but none
named.

L. liij.

sayth

sayth *Datur pro vobis*, is giuen for you : that euen then in the supper time, he offered his body for vs to his father.

First, I must say vnto you, that when you shall shewe vs, those places, wherein, to giue is to offer : then we will weigh them, and if we shall finde that true which you affirme here, we will say as you say, that Christ did in his last supper offer vp his body to his father. Till that time, you must pardon vs.

1. Cor. ii.

Saint Paule sayth. *Quod pro vobis frangitur*, which is broken for you. It were straunge if we should say, that broken doth signifie offered, in this place and many other, and be not able to shewe any one place where it is so vsed. And it is manifest by y^e histories of the Gospel: that Christs body was not broken vpon the crosse. For it was prophesied, that there should no bone of him be broke.

And although this be expressed in the present tense, and enery sentence is true for the time it is pronounced : yet may you not conclude as you doe certainly and say, that Christ offered his body in his supper. For the truth of the sentence, is in that meaning that doth by other partes of scripture, appere to be the meaning of the speaker.

Christes body was giuen for vs, when he became man that he might dye for vs, when he was giuen ouer into the power of his enemies which sought his lyfe, when he went vp to Jerusalem, declaring before hande to his Disciples, that he must there be crucified : and when Judas had bargayned with the highe priests, to deliuer him to them.

when Christ was giuen and his body broken for vs.

And when our Saviour christ was cruelly dealt with by the Jewes in any condition : then was his body broken for vs. These are these sentences true for the time they were pronounced : and yet, neyther doth giuen signifie offered, nor broken signifie, to be in peeces.

whatson hath ouer shot himselfe to farre.

Thirdly (you say) christ did deliuer to his Disciples to be eaten and dronken : that which he had before consecrated and offered. Here you haue ouer shot your selfe, a great deale to farre. For if Christ had offered and consecrated before he gaue to his Disciples : we may aske what he offered, and with what wordes he consecrated. If he did consecrate with these wordes, this is
my

my body : this is my blood : then could he offer to his father none other thing but bread and wine , before he had giuen the same to his Disciples. For he spake not those wordes, tyll he had both broken the bread and delyuered it and the wine to his Disciples. If consent of the Euangelistes , both in the Greeke and Latine doe giue vauntage as in *Datur*, giuen, you would faine it should : then must it of force giue vauntage here , for none of them doth place the wordes other wise . And you your selfe haue affirmed before : that with those wordes Christ did consecrate.

Yea, though you woulde denie it , and affirme that Christ did consecrate by his almightie power , vsing some other wordes of blessing. Yet your schoole men will not suffer you . For Thomas Aquinas sayth, *Dicendum est, quod hac conuersio, sicut dictum est, 75 Art. 7. perficitur per verba Christi, quæ à sacerdote proferuntur: ita quod ultimum instans prolationis verborum, est primum instans in quo est in sacramento corpus Christi.* We must say, that this conuersion, as it is sayde, is finished by the wordes of Christ, pronounced by the priest : so that the last instant of the pronouncing of the wordes, is the first instant wherin the body of Christ is in the sacrament.

Nicholaus de Orbellis, Richardus, Scotus, and the rest : be all of the same minde in this matter. Wherefore me thinketh, I may certainly conclude, euen vpon your owne wordes, that if Christ offered to his father , before he brake and gaue to hys Disciples : he offered none other thing but bread and wine , and therefore not his body and blood.

Now, let vs see, what reason it is, that you thinke you may well make for the proufe of this sacrifice in the Masse. Christs action, is our instruction. But Christ did this, and commaunded vs so to doe . Ergo in the Masse, we doe and ought to doe sacrifice. &c. Your Maior and Minor, are proued both false : Ergo, your conclusion, is not worth a couple of Walnuts.

And for further proufe that Christ offered himselfe in his last supper : I shall alledge vnto you the authoritie of the Church, and the consent of the fathers in this point, which ought to suffice any christen man.

Ireneus

Parte. 3. quest.

75 Art. 7.

The schoole
Doctozs o=
uerthrowe
Watsons
assertion.

The value of
Watsons
reason.

WATSON.
diuision. 23

Ireneus. li. 4.

Ireneus wryteth in his fourth booke, that Christ taking the creature of bread and gyuing thankes sayde. This is my body, and likewise confelsing the cup to be of his blood. *Novi testamenti novam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert deo, de quo in duodecim Prophetis Malachias sic præsificauit, Non est mihi voluntas in vobis. &c.* He taught the newe oblation of the newe testament, which oblation the Church receauing of the Apostles, doth offer to God throughout the whole worlde, whereof Malachy one of the twelue prophets did prophecie. I haue no will and pleasure in you. &c.

What can be more playne then that Christ in his last supper in the ministration of the blessed sacrament did teache his Apostles the newe oblation of the newe Testament, and his Apostles taught the Church the same that they receaued, and the Church doth continually vse to offer the same to God in euery place?

This authoritie the wordes being so manifest, and the author so auncient and substantiall, can not be auoyded with all their cauillations.

Ciprian. li. 2.
epist. 3.

Saint Cyprian also the blessed Martyr wryteth thus. *Si Christus summus sacerdos sacrificium Deo patri ipse primus obrulit, & hoc fieri in sui cōmemorationem praecepit, viq; ille sacerdos vice Christi verè fungitur, qui id quod Christus fecit imitatur.* If Christ the high priest did first himselfe offer a sacrifice to God his father, and commaunded the same to be done in his remembrance verily that priest doth truely occupy the office of Christ, that by imitation doth the same thing that Christ did.

This holy Martir teacheth vs, that Christ did first offer himselfe to his father in his supper, and also commaunded vs to doe the same. Why should any man doubt of that, that in the beginning of the Church the holy Martyrs did, and taught without all doubt.

Hesichius.
lib. 2. cap. 8.

Hesichius also that florished in the time of Gratian the Emperour wryteth thus. *Prius figuratam ouem cœnans cum Apostolis, postea suum obtulit sacrificium, & deinde sicut ouem semetipsum occidit.*

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accidit. Christ in his supper did first eate the figuratiue lambe with his Apostles, then he offered his owne sacrifice, and after that he kylled himselfe lyke a lambe.

By this saying that Christ kylled himselfe, is ment, that Christ voluntarily did offer himselfe to the death, suffering the Iewes to kill him whome he might haue withstood: but to our purpose. It is plaine that beside the bloody oblation vpon the crosse, and also beside the figuratiue oblation of himselfe in the paschall lambe, he also did offer himselfe mystically in the celebration of the sacrament, which is the very point that we go about to prooue, and is manifestly proued by this auncient author.

Damascenus sayeth: *In nocte in qua seipsum obtulit, testamentum nouum disposuit.* In that night when he offered hymselfe, he did ordeyne and institute the newe Testament. Marke that he sayth, he offered himselfe in the night, the oblation vpon the crosse was in the midde day, which is a distinct offering from that in the night. And Theophilactus sayeth: *Tunc immolauit se ipsum ex quo tradidit discipulis corpus suum.* It is manifest that then he offered himselfe, when he deliuered to his disciples his body: teaching vs, that Christ in his mystical supper offered himselfe to his father. To this saint Augustine beareth witnesse, wryting thus. *Vnde ipse dominus etiam quos mundauit à lepra, ad eadem sacramenta misit, vt offerrent pro se sacrificium Sacerdotibus, quia nondum eis successerat sacrificium quod ipse post in ecclesia voluit celebrari pro omnibus illis:* For which cause our Lorde himselfe sent them whome he had made cleane from their lepre to the same sacraments (of the olde Testament) that they should offer to the priestes a sacrifice for themselves, bicause as yet that sacrifice did not succede to them, which Christ would haue celebrate in his Church in stede of all them. Way these wordes well, and ye shall perceauē, that they can not be vnderstand of the sacrifice of Christ vpon the crosse, which was but once offered, and can not be continually celebrate and vsed of the Church, nor yet of the sacrifice of thankesgyuing, which succedeth not

*Damascenus:
li. 4. Cap. 14.*

*Theophilactus
in Math.
Cap 28.*

*August. de
baptismo.
li. 3. cap. 19.*

Mm. j.

the

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the other, but was before and with the other: and therefore they proue playnely, that thys one sacrifice of the new Testament that succedeth the multitude of the olde sacrifices, is onely the sacrifice of Christs body and bloud in the blessed Masse which he hath ordeyned to be daylie frequented in his Church to the worldes ende.

*Dionisius
Ariopagita.
Specul. cap. 3.*

What should I alledge moe authors? Will ye yet heare one of the eldest, I meane Dionisius Areopagita S. Paules scholer, and Byshop of Athens, he wryteth thus: *Quocirca reuerenter simul & expontificali officio post sacras diuinorum operum laudes quòd hostiam salutarem (qua supra ipsum est) litet, se excusat, ad ipsum primo decenter exclamans, tu dixisti, hoc facite in meam commemorationem.* Wherefore the Byshop reuerently and according to his pastorall office, after the praise and commendation of Gods workes and benefites, he doth excuse himselfe, that he doth take vpon him to offer that sacrifice of our sauour which is farre aboue his degree and dignitie, crying first vnto him decently.

Lord thou diddest commaunde, saying: Doe this in my remembraunce. If there were no more but this one authoritie, it were sufficient to proue, that the priest doth offer the body of Christ, which is the sacrifice of our sauour in the Masse, and that hee offereth it by the expresse commaundement of Christ, saying. Doe this in my remembraunce, and that he offereth that thing, which is farre exceeding his degree, which can be nothing else, but the body of Christ.

Therefore leauing for shortnesse of time all other authorities, which with little labour I could bring in for this purpose, me thinke I may well conclude, that the oblation of Christes body and bloud in the Masse is the very sacrifice of the Church, both by the institution of Christ declared by his expresse commaundement, which we are all bounden to obey, and also by his owne example in offering himselfe vnder the formes of bread and wine, which wee priests are bounden to folow, as the scripture which I haue alledged,

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alleged, doth euidently proue, the true sense whereof is as is recyted not priuate, proceeding from mine owne braine, but catholike, confirmed by the consent of the Church, able to proue & conuince any one man, that hath nothing to say to the contrary but his bare nay.

To proue that Christ offered himselfe in his last supper : ye alledge matter out of the auncient fathers . And first out of Irenaeus . For aunswere whereunto I referre the reader , to that aunswere that I haue made to the same text , cyted in the fourth diuision of your former Sermon.

CROWLEY.
Irenaeus.lib.4.
Capit.32.

And for aunswere to that which you cite out of Cyprian, I referre the reader to that which I haue answered to matter that you haue in the ninth diuision of that Sermon , cyted out of the same Epistle.

Cyprian.lib.2
Epist.3.

Isychius by the report of John Tritermius, flourished in the dayes of the princes Arcadius and Honorius : somewhat after the dayes of the Emperour Gratian , in whose time you say, he flourished. But your care is, to cause him to seeme as auncient as may be. But if you had read him thorow, and weighed him well: you would neuer haue cited him for your purpose. For he doth in many places make manifestly against you.

Isychius.lib.2
Capit.8.

In the place that you doe nowe cite : you doe vse your olde flight. That is, you leaue out, that which goeth before, and that which foloweth , and should shewe the meaning of the wyrtter : And bicause Secundo , seemeth not to giue you that auantage, that you desire to haue : you are bolde to thrust Deinde, in place thereof, saying thus. Et deinde sicut ouem . &c. Where the Author hath, Et secundo . &c.

Papisticall
libertie bled
by Watson.

But that the reader may be able to iudge of the Authors meaning : I will let him see those wordes that you haue so slylie slipped ouer. His wordes be these. *Nihil autem ad perfectum duxit lex : subintroductio autem maioris spei quae data est , in hac nos spe constituit. Veruntamen, sacrificium hoc , eam quae dicta est maior Spes , per quam semper propinquamus ad seruiendum Deo, innuit. Cur autem Aries secundus, hic nunc Aries nominatur? Quia uidelicet, prius figuratam ouem*

Nm.ij.

cum

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cum Apostolis canens Dominus : postea suum obtulit sacrificium, & secundo sicut ouem ipse semetipsum occidit, quod demonstrant sequentia. Posueruntq; Aaron & filij eius manus suas super caput eius. Quem cum immolasset Moses. Necessarie simul cum Aaron filij eius, super Caput Arietis manus imponunt : quia communem canam festiuitatis paschalis, cum suis Christus discipulis celebrauit. &c. The lawe hath brought nothing to perfection, but y^e secret bzinging in of a greater hope, which is giuen vs: hath set vs in this hope. But this sacrifice doth note vnto vs, that hope, which is called the greater hope, where by we do allwaies approach to serue God. And why is this Kamine nowe named the second Kamine? Forsooth, bicause the Lorde supping with his Apostles: did first offer the figuratiue Lambe, and afterwarde he did offer his owne sacrifice, and did secondarily kill himselfe euen as a sheepe, which thing, the wordes that follo we doe declare. And Aaron and his sonnes, did put their hands vpon the head of that Kamine. Which when Moses had offered: the sonnes of Aaron did of necessity set their hands vpon the head of the Kamine with Aaron, bicause Christ did celebrate a common supper of the feast of Easter with his Disciples. &c.

What is
ment by the
second Kam.

Now let the reader consider how faithfully you handle this place of Isychius. He expounding the eyght Chapter of Leviticus, doth (when he commeth to those words, *Obtulit & Arietem secundum. &c.*) declare that that second Kamine, did signifie our Saviour Christ. Who after he had with his disciples, celebrated a common supper of the solemnization of the passouer, eating with them the figuratiue Lambe: did, as it were, kyll and offer vp himselfe vpon the crosse, bicause he gaue himselfe into the handes of his enemies that fastined him to the crosse, which Isychius calleth our saviour Christs owne sacrifice. And you (M. Watson) will nedes haue vs thinke, that our Saviour did after the offering and eating of the passouer, offer his owne sacrifice in bread and wine, and afterward offer himselfe on the crosse, and that Isychius meaneth so to teach in the words that you cite. And to cause the words, the better to seeme to serue for your purpose: you doe in the place of the Aduerbe *Secundo*, vse *Deinde*: which all wise and learned men doe know to be but homely dealing.

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ling. But that Iſychius was not of your minde concerning the sacrifice of the Church : the reader may well ſee, by that which he wryteth in his firſt booke and firſt Chapter. His wordes be theſe. *Quia ſacrificia Deus à nobis pro noſtra ſalute vult, non ipſe ea opus habens : ſatis nos Paulus commonſcit. Ait enim. Obſecro itaq; vos fratres, per miſericordiam Dei, vt exhibeatis corpora veſtra hoſtiam viuam, ſanctam, Deo p'acente, rationabile obſequium veſtrum. Ergo placens ſacrificium Deo, corporum noſtrorum mortificatione eſt : ſimul enim in eo lucimur, & quod à peccato abſtineamus, & quod virtutes acquirimus.* Paule doth ſufficiently certifie vs, that God hauing no neede thereof : will haue ſacrifices of vs, for the health we haue receyued. For he ſayth. I beſeech you therefore brethren, euen by the mercie of God : that you would giue your bodies, a ſacrifice, quick, holy, and acceptable to God, which is your reaſonable ſeruing of God. The mortification of our bodies therefore : is the ſacrifice that pleaſeth God. For we doe therein, both winne that we may abſtaine from ſinne, and alſo that we obtaine vertues.

By theſe wordes it is moſt manifeſt, that Iſychius vnderſtood not that place that you haue taken for your theme, as you do ſhewe your ſelfe to vnderſtand it. And that therefore he was not of ſuch minde in the other place that you cite out of him for your purpose : as you would faine haue men thinke that he was. He knewe no mo ſacrifices of Chriſt but one, which was offered on the Croſſe once for al, wherof the Paſſouer lambe was a figure, and our ſacrament is a remembraunce. And the mortification of our bodies, is the ſacrifice of thankſgiuing, that God doth continually require at our handes.

As for your Damascenus, although Iohn Tritemius, would faine haue him ſeeme more auncient : yet Iohn Patriarcha Hieroſolomitanus, wryting his life, ſayth that he liued in the dayes of Leo Iſaurius, which was 720. yeares after Chriſt. His authoritie therefore, can not be ſo waightie, that it might enforce vs to graunt, that all that he wryteth is true, though he diſſent both from the wrytinges of other more auncient fathers, and ſcriptures alſo. As in that Chapter out of which you cite his wordes, and in many other places of his wrytings, he doth moſt

Min. liij.

mani

Iſychius
doth not agree
with
Watſon.

Tritem. de
Eccleſ. ſcrip.
Damaſc. li. 4.
Capit. 14.

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manifestly.

But let vs see howe honestly you applie his wordes that you cite. Marke, say you, that he saith, he offered himselfe in the night. &c. I would gladly be short in these your vnhandsome handlings of that which you cite for your purpose: but I can not suffer the Reader to lacke those wordes that do giue light to that which you do so subtilly cite. Damascenus sayth thus. *Cibus vero ipse panis vita, Dominus noster Iesus Christus, qui ex Cælo descendit. Nam suscepturus voluntariam pro nobis mortem, in nocte in qua seipsum obtulit: testamentum nouum disposuit sanctis Discipulis & Apostolis, & per ipsos, omnibus alijs in seipsum credentibus. &c.* Certes, that word which is the bread of life, is our Lorde Iesus Christ, which came downe from heauen. For when he would for our sakes, take vpon him a voluntarie death. He did in the night wherein he offered himselfe, dispose to his holy Disciples and Apostles, and by them to all other that beleue in him, a newe testament.

Watsons fallace opened.

He offered himselfe in the night, say you, but the oblation on the Crosse was in the mid day: Ergo, they be distinct oblations. All that doe vnderstand what Logicke meaneth, do knowe wherein the fallace of this Argument is, he offered himselfe to death, and he offered himselfe in death. Howe the first can be called a sacrifice, I would gladly learne: other wise then the obedience of a Christen man to do the will of God, may be called a sacrifice. But that will not serue your purpose here. For you must haue this first offering to be a passing sacrifice propitiatorie: both for the quicke and the deade. Whether Damascenus can iustly be taken to meane so here: I referre to the iudgement of the indifferent Reader.

But this I must tell you, that in the same place, he fighteth agaynst your opinion of *Datur*, it is giuen, for he sayth *Frangetur*, it shall be broken. Wherby it is manifest, that he meaneth there, of the sacrifice that was made on the Crosse, and not of a sacrifice then presently offred: as you would haue vs think that he ment.

Theophilaet.
in Mat. 28.

Theophilaetus, a writer of like antiquitie and integritie of iudgement with Damascenus, hath sayd (say you) *Tunc immolauit. &c.* The Reader shall see the wordes that go before, and then let

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let him iudge, howe these serue your purpose. He sayth thus. *Possum tibi & aliam causam dicere, quomodo tres dies & tres noctes numerentur. Attende igitur. Quinta vespere fecit Dominus Cœnam, & Discipulis dixit Accipite, comedite, hoc est enim corpus meum. Et ita quia potestatem habebat ponere animam: manifestum quod tunc immolauit seipsum, ex quo tradidit corpus suum.* I am able to shewe thee another reason also: howe the thrée dayes and thrée nightes may be numbred. The Lord made his supper the fift day at euen, and he sayd to his Disciples: take, eate, this is my bodie. And so because he had power to leaue his life: it is manifest that he did then offer himselfe, euen from that time wherein he gaue his body to hys Disciples.

Because (sayth he) our Sauour had power to leaue his life at his pleasure: it is manifest that euen then he offered himselfe, when (say you) he deliuered to his disciples his bodie: but, to say as Theophilaetus writeth, euen then, from that time wherein he gaue his bodie, &c.

To proue that Christ had bene thrée dayes and thrée nights in the graue, when he arose from death: Theophilaetus vseth this shift, affirming that Christs death began at his supper, so that by this mans iudgement, he was but a deade man, when he stode & answered before Pilate and the rest. One other such shift he vseth before in the same Chapter, saying that the darknesse that happened by the Eclipse that was at the time when Christ gaue vp the ghost, must be taken for a night: and the time that was betwene that darknesse and the naturall night, for a day. But other more auncient then he, and of better credite: haue affirmed and well proued, that by the figure Synecdoche (wherby the part is named for the whole) the prophetic may be well vnderstanded to be fulfilled. Which figure is verye much vset of the Prophets.

Wherefore, I may conclude, that Theophilaetus goeth about to teache vs that thing that other men haue taught vs before his time, in better order then he doth: and that you woulde make vs beleue that he teacheth vs that, which he neuer ment to teache.

But.

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Austen a-
gainst wat-
son in the
same place
that he
cyteth.

Dionisius
Arcopagita.
Cap. 3. Specul.

But my doubting the credite of Theophilact: you bring in Austen for a witnesse, of that which you saye Theophilact hath taught. His wordes be these. *Vnde ipse Dominus. &c.* For which cause our Lord himselte. &c. I neede not to trouble the reader with manye wordes, in prouing that you haue done great wrong to Saint Austen: in that you bring him in as a witnesse of your false doctrine. I will onely adde to that which you haue cited out of him: those fīue wordes that doe immediately folowe the same. By which fīue wordes: the Reader may easily vnderstand, howe well ye do apply saint Austens wordes to your purpose. The fīue wordes be these. *Quia illis omnibus ipse prenunciabatur.* Bicause that by all those sacrifices: he himselte was shewed or spoken of before. Yea, the learned reader, that will read that place of saint Austen, shall easily perceyue: that it maketh manifestly agaynst you. For as the sacrifices of the olde testament, were not the sacrifices of the Scribes and Phariseis, but Gods, although abused by them: so are not the sacramentes of Christ your sacraments, though you haue abused them, but they are Chrisses, and therefore we do, according to saint Austens doctrine, take them to vs in such sort as Christ did institute them, leauing to you all those fond ceremonies that you haue inuented, to furnishe oute Chrisses sacraments after your fashion. Which when you haue clouted together, you call your blessed Masse. Which, not Christ, but Antichrist: hath opened to be dayly frequented in hys Church, so long as God will suffer it so to be.

But Dionisius Areopagita, was Paules scholer. &c. He sayth thus *Quocirca reuerenter simul. &c.* For the authoritie that this Dionisius is of: I haue sayd something in the aunswere to 33. diuision of your former Sermon. It forceth not much what his opinion is in this matter: although you woulde haue vs to thinke, that his authoritie alone is ynough. But let vs see howe you handle him in citing his wordes for your purpose. You folow not the Greke: but that rude and corrupt translation, that goeth abroade vnder no name. I must therefore trouble the Reader with the Greke text: enterprizing the same after the true signification and vse of the wordes. Dionisius hath sayde thus in Greke.

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Greeke. ὁθεν εὐλαβῶς τε ἀμα καὶ ἱεραρχικῶς μετὰ τοὺς ἱερούς
τῶν θεουργιῶν ὕμνους, ὑπερ τῆς ὑπερ αὐτῶν ἱερουργίας ἀπολογεῖ
ται πρότερον ἱερεὺς πρὸς αὐτὸν ἀναβοᾷ. σὺ εἶπας, τοῦτο ποιεῖ
ται εἰς τὴν ἐμήν ἀνάμνησιν. **Which in Latine is thus.** *Quocirca*
reuerēter simul & sacerdotatiter, post sacros Hymnos de admirabilibus dei
operibus: pro saciificio pro ipsis se excusat, prius ad eum piē exclamans.
Tu dixisti, hoc facite in meam remiſſentiam. **In Engliſhe it is thus.**
Wherefore he (that is to ſay, the chiefe Miniſter) doth both re-
uerendly and prieſtly, after the holpe Hymnes concerning the
merucilous workes of God, excuſe himſelfe for the ſacrifice that is
offered for them, firſt cryng out vnto him after a godly maner.
Thou haſt ſayd, do this in the remembrance of me.

Watſon had
no leaſure to
looke in the
Greeke.

The Tranſlatour that you ſolow, knewe not bylyke, that
ὑπερ being ioyned with the Genitiue caſe, doth not ſignifie *ſuper*,
or *ſupra*, aboue, but *Pro*, for: neyther coulde he put difference be-
twene αὐτὸν and αὐτῶν: the one being the Accuſatiue caſe ſin-
gular, and the other, the genitiue caſe plurall. And therefore he
tranſlateth *ſuper ipſum*: in ſtede of *pro ipſis*. Aboue him, in ſtede of
for them. And you ſolowing his folly: doe conclude. That the
thing that is aboue the degre of the prieſt: muſt nedes be the bo-
die of Chriſt. Thus you ſee how one folly bringeth in another.

As you did therfore, for ſhortneſſe of time, leaue al other autho-
rities: ſo it might haue bene more for your honeſtie, to haue left
this alſo, and to haue concluded with **S. Paule** to the Hebrues.
Per ipſum ergo offeramus hoſtiam laudis ſemper Deo, id eſt fructum labio-
rum conſentium nomini eius. Beneficentiae autem & cōmunicationis, no-
lite obliuiſci, talibus enim hoſtīs, conciliatur Deus. **Through him ther-**
fore, let vs alwayes offer vnto God, the ſacrifice of prayſe: that
is the fruite of lips that do prayſe his name. Forget not louing li-
beralitie, and the making other partakers of the giſtes you haue
receyued, for with ſuch ſacrifices is God pleaſed.

Hebr. 13.
The conclu-
ſion that
Watſon might
with more
honeſtie haue
made.

But ſhameleſſy, you boaſt, that you haue proued both by the
Inſtitution of Chriſt, and the conſent of the Church: that the
Paſſe is the very ſacrifice of the Church, where as the Reader
may by that which I haue aunſwered, eaſily perceyue, that you
haue both the Inſtitution of Chriſt, the conſent of the auncient
Church,

An. j.

Church, and all good reason agaynst you, and nothing for you, but the bare assertion of your selfe and such as you be.

WATSON

Division. 24

Malachias. 1.

Beside the institution which were sufficient for this matter, seeing in the doctrine of faith, the prooffe dependeth vpon the weight of one place, and not vpon the number of many: yet I shall alledge vnto you the prophetic of Malachy, where it is prophesied before, that God would refuse and reiect the sacrifices of the Iewes, and that hee would call vnto his grace and mercy the Gentiles, in whose church there should be one pure and cleane sacrifice, succeeding all the other, and offered in euery place, which can be none other but this one pure sacrifice of Christes bodye in the Masse. The place is this. *Non est mihi voluntas in vobis, & munus non suscipiam de manu vestra: ab ortu enim solis vsq; ad occasum magnum est nomen meum in gentibus, & in omni loco sacrificabitur & offeretur nomini meo oblatio munda.* I haue no will and pleasure in you, and I will receaue no offering or rewarde of your hande. For from the rysing of the Sunne to the setting, my name is great amongs the Gentiles, and in euery place there shall be sacrifice done, and a pure and cleane oblation shal be offered to my name.

This place is very plaine for the detesting of the Iewes, the reiecting of their sacrifices, for the vocation of the Gentiles, and for the pure and one singular sacrifice, that amongst them shall be offered to almightie God in euery place in steede of the other. This must needs be the sacrifice of the Masse, or else let them that say nay, shew of what other that place is ment. And in very deede some haue bestowed all their wit and learning, writhing and racking this place to make it serue to some other sacrifice beside the Masse, but it will not bee, the truth hath euer preuayled. Some haue drawne it to the spirituall inwarde sacrifices of good mens hearts: but in the vnderstanding they be overthrowne, for the place speaketh precisely of one sacrifice, and the other spirituall sacrifices be many, and so many as there

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there be harts of good men to offer them. And yet speaketh also of one pure and cleane sacrifice, but all the righteoufnesse of man is vnperfite, vnpure, vncleane, and compared to a filthy cloth of a sick woman, and it speaketh of such one pure sacrifice as should succede and follow in the place of the other sacrifices of the Iewes, which God reiecteth and abrogateth.

But the inwarde spirituall sacrifices of good men haue bene offered and vsed before the lawe, in the lawe, and after the lawe, from the time of Adam till the worldes ende. Wherefore it is not possible, that this place should be directly and only vnderstanded of the spirituall sacrifices. There be other also that wrest it, and would haue it meane onely of the bloody sacrifice of Christ vpon the crosse. But that cannot be, the wordes be so plaine to the contrary. For although that be one and pure sacrifice, yet it was not offred in euery place, as Malachy sayth it shall, and also it was offered onely among the Iewes vpon the mount of Caluarie, where the prophet sayth, this sacrifice he speaketh of, shall be offered in euery place among the Gentiles.

Therefore to conclude, this is a playne prophecie, declaring the will of God to haue all the sacrifices of the Iewes to cease, and in the Church of his newe people the Gentiles to haue this one pure sacrifice of Christs body and blood in the Masse to be frequented in euery place, wherewith he is well pleased and contented.

And in this sense Ireneus taketh it, whose wordes in Latine I alledged a little before, that Christ confessing the cup to be of his blood, did teach the newe oblation of the newe testament, which the Church receyuing of the Apostles, offered to God throughout the worlde, of the which Malachie one of the twelue prophetes did speake before. I haue no will nor pleasure in you, and so forth. As I haue recyted before, manifestly declaring that the olde people should cease to offer to God, and that the newe people shall offer vnto him one pure sacrifice in euery place.

Nn. ij.

Chry-

*Ireneus. lib. 4.
Capit. 32.*

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Chrysost. in
Psalm. 95.

Chrysostome also sayth. *Et in omni loco sacrificium offeretur nomini meo, & sacrificium purum. Vide, quàm luculenter, quàmq; dilucide, mysticam interpretatus est mensam, qua est incruent a hostia.* And in euery place a sacrifice shall be offered to my name, and that a pure sacrifice. See howe evidently and how plainly he doth interpret the mysticall table, which is the vnbloudy sacrifice. I neede not to open this place any more, being so plaine as it is.

August.
contr. Iudeos.

Saint Augusten writing against the Iewes sayth thus. *Aperite oculos tandem aliquando, & videte ab oriente sole vsq; ad occidentem, non in vno loco, vt vobis fuit constitutum, sed in omni loco offerri sacrificium Christianorum: non cuilibet Deo, sed ei qui ista prædixit, Deo Israel.* Open your eyes at last you Iewes, and see from the rising of the sunne to the setting not in one place as it was ordeyned amongs you, but in euery place to be offered the sacrifice of christen men, not to euery God, but to him that prophesied these before the God of Israel.

The lyke sayings he hath wryting vpon the. 106. Psalme, and in his booke *Contra Aduersarium legis. li. Capit. 20.* which I omit, least I should be tedious to you, and to curious in so plaine a matter.

CROWLEY.
Both the institution and the prophesie make against watson.

Besides the institution, which maketh agaynst you: you do now alledge the prophesie of Malachie: which maketh nothing for you. So handsomly do you handle your selfe, in prouing that you entende.

In mine aunswere to the fourth diuision of your former Sermon: I haue sufficiently opened the meaning, both of Malachie and Ireneus. I neede not therefore in this place to write any further aunswere. What men they be that haue bestowed all their wit and learning, in wrything and racking this place of Malachie, to make it serue to some other sacrifice beside y^e Masse: you do not tell vs here. Wherefore, I neede not to spende any time in examining their doyngs therein.

Hierome in
Malach. 1.

Saint Hierome was no wyther no; racker, I am sure: and yet he expounding this place of Malachie sayth thus. *Et nequa-*
quam

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quam taurorum, hircorumq; sanguinem: sed thymiama, hoc est, sanctorum orationes Domino offerendas. &c. Not the bloud of Bulles and Goates, but swæte odours, that is the prayers of holy men, shall be offered to the Lord, &c.

But Chrysost. wordes vpon the Psalm. 95. are so plaine *Chrysost. in Psalm. 95.* that they neede no more opening, say you. See, sayth he, howe plainly Malachie the Prophet, doth interpret the mysticall Table, which is the vnbloudie sacrifice. Well, the reader shall see the wordes that folow immediately in the same place. *Thymiama verò purum, appellat sacras preces, quæ post hostiam offeruntur. Hic enim suffitus Deum refocillat. Non is qui à terrenis radicibus sumitur: sed qui a puro corde exhalatur.* And he calleth the holy prayers that are offered after the sacrifice, pure incense. For this swæte perfume is a refreshing to God. Not that which is taken from the rootes that grow in the earth: but that which is breathed out of a pure hart.

In mine aunswere to the ninth diuision of your former ser- *Chrysost. in mon: I haue noted out of this same Chrysostome, in his. 17. Ho. Epist. ad milly vpon the Epistle to the Hebrues, that the fathers vsed to cal Heb. 10. 17.* the sacrament of the bodie of Christ a sacrifice, and yet they vnderstood it to be but a remembraunce of that sacrifice that Christ offered on the Crosse once for all.

Of which sacrifice, that same Chrysostome wryteth in this same Homily that you cite vpon the 95. Psalm, saying. *Omnino magnus erat & modo carens, numerus sacrificiorum in lege: quæ omnia, noua gratia superueniens, vno complectitur sacrificio, vnam ac veram statuens hostiam.* The number of sacrifices in the lawe was verie great, and without measure: which the grace that is come vpon vs, doth comprehend all in one sacrifice, appoynting but one true sacrifice. That this is spoken of that one sacrifice, that Christ did offer on the Crosse once for all: is plaine by that which doth immediately folowe. For he sayth. *Habemus autem & nos in nobis ipsis, varias immolationes. &c.* And we also haue in our selues, sundrie offerings, which do not procéde according to the lawe: but are such as be seemely for the Euangelicall grace. Wilt thou knowe these sacrifices which the Church hath, when the Euangelicall sacrifice doth without bloud, without smoke, without Altare and

Pn. ij.

other

other ceremonies ascende by vnto God, and what the pure and vndefiled sacrifice is? Harken to the holy scripture, which doth plainly expounde vnto thee, this difference and varietie. The first sacrifice therefore, is that which I haue spoken of before, that spirituall and mysticall sacrifice, whereof Paule sayth thus. We ye folowers of God, as dearly beloued childzen, and walke in loue, euen as Christ hath loued vs. &c.

what sacrifices
the church
offereth to
God.

And after this he maketh a short rehersall of all those sacrifices, that the Church of Christ hath to offer to God, and he sayth thus. *Habes igitur primum sacrificium illud salutare donum, secundum Martyrium, tertium deprecationis, quartum iubilationis, quintum iusticie, sextum elemosina, septimum laudis, octatum compunctionis, nonum humilitatis, decimum predicationis.* Thou hast therefore the first sacrifice, which is that healthfull sacrifice, the second martyrdome, the thirde of prayer, the fourth of reioysing after victorie, the fift of righteousness, the sixt of almose, the seuenth of prayle, the eight of inward sorrow for sinne, the ninth of humilitie, the tenth of preaching.

By this it is manifest, that when Chrysostome speaketh of one sacrifice that comprehendeth all the sacrifices of the olde lawe: he meaneth that one sacrifice that Christ did offer in his owne person once for all. And when he speaketh of those sacrifices that the Church hath to offer to God: he meaneth of such as be offered without bloud, without smoke, without Altare, and without other ceremonies. He meaneth therefore nothing lesse, then to maintaine your massing sacrifice.

August. cont.
Iudeos.

The wordes that you cite out of Austen *contra Iudeos*: make nothing for you. For he speaketh there of that sacrifice: that I haue here declared Chrysostome to speake of. As doth right well appere by that which foloweth in the same booke. For he sayth. *Accedite ad eum qui ante oculos vestros glorificatur, ambulando non laborabit: ibi enim acceditis, vbi creditis.* Come vnto him that is glorified in your presence, it shall not be painefull for you to walke, for you do come vnto him euen there, where ye doe beleue. And againe he sayth. Come let vs walke in the light of the Lorde: because his name is great among the Gentiles. And in the place
c. 2.

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that you say you omit, least ye should be tedious. &c. S. Austen sayth thus. *Incensum enim, quod græce thymiama, sicut exposuit Iohannes in Apocalypsi, orationes sunt sanctorum. &c.* For the incense, which in Greeke is called *Thymiama*, as saint Iohn doth expound it in his Revelations: are the prayers of the Saintes. Least I therefore should be tedious, and too curious in so plaine a matter: I omitte much that might be brought against your assertion: both out of Austen in the places that you haue here cited, and other of his workes, and also out of the rest of the fathers.

Ye haue heard the thing proued by the Gospell, by the Prophet, nowe heare the prooffe of the figure taken out of the lawe. The Psalmes sayth. *Tu es sacerdos in æternum, secundum ordinem Melchisedech.* Thou art (meaning Christ) a priest after the order of Melchisedech. WATSON
diuision. 25
Psal. 109.

Melchisedech was a priest of the most highest God, as appeareth both by his wordes and factes, in that he blessed Abraham, and also receyued tythes of him, whose oblation was breade and wine, which he offered to God meeting with Abraham comming from the spoyle of the kings. Gene. 14.

As for such fond cauillations, as some make for that the booke sayth, *non obrulit, sed protulit*, I let passe, as thinges nothing furthering their purpose, nor yet hindring ours.

This is plaine by saint Paule, that euery Bishop and Priest is ordeyned to offer sacrifice. If Christ our sauour be a Priest, and that after the order of Melchisedech, as the Psalmes, and saint Paule do witnesse, then it must nedes follow, that Christ had some thing to offer, which is nothing but himselfe, and to no creature but to God, which he was himselfe, seing euery sacrifice is that honour that is due only to God And that he offered himselfe after the order of Melchisedech, which must be vnder the formes of breade and wine. For that was the order and maner of Melchisedech. Which kinde of offering he neuer made, except it were in his last supper, and for that cause and reason we may conclude that Christ in his supper did offer himselfe to his father

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father for vs, not by shedding of his blood by death, which was the order and maner of Aarons offering, but without shedding of his blood vnder the fourmes of bread and wine which was the order of Melchisedech.

And that this is not my priuate collection, but the minde of all the auncient fathers, I shall with your patience recite their sentences.

Cyprian li. 2.
Epist. 3.

Saint Cyprian sayth, *Qui magis Sacerdos Dei summi, quam dominus noster Iesus Christus qui sacrificium deo patri obtulit, & obtulit hoc idem quod, Melchisedech, id est, panem & vinum, suum scilicet corpus & sanguinem.* Who is more the Priest of the highest GOD then our Lord Iesus Christ who offered a sacrifice to God the father, and offered the same that Melchisedech did, that is to say, bread and wine, that is to say his body and blood.

And a little after he sayth: *Qui est plenitudo veritatem prefigurata imaginis adimpleuit.* Christ which is the fulnesse fulfilled the truth of this image that was figurate before.

By these places of Cyprian we learne, that Melchisedech and his offering were figures of Christ, and his offering in his supper, and like as Melchisedech offered breade and wine, so Christ being the truth offered his bodie and blood vnder the formes of bread and wine. And least anye man should be offended with that Cyprian sayth, *hoc idem quod Melchisedech*, the same that Melchisedech. Heare what saint Hierom sayth more plainely. *Quomodo Melchisedech obtulit panem & vinum, sic & tu offeres corpus tuum & sanguinem, verum panem & verū vinum.* Like as Melchisedech offered bread and wine: so thou shalt offer thy body and blood, the true bread, and the true wine.

Hiero. in
Psal. 109.

The other was the figuratiue breade and wine, this is the true breade and wine, the truth of that figure, not the same in substance, but the same in mysterie.

Paula Epist.
ad Marcellā.

The same saint Hierome among his Epistles hath an Epistle of the godly matrone Paula ad Marcellam. wherein be these wordes. *Recurre ad Genesim & Melchisedech Regem Salem. Huius principem inuenies ciuitatis, qui iam tunc in tipo Christi panem & vinum*

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vinum obtulit, & misterium Christianum in saluatoris sanguine & corpore dedicauit. Returne (sayth Paula) to the booke of Genesis and to Melchisedech the king of Salem, and thou shalt find the prince of that Citie, which euen then in the figure of Christ offered bread and wine, and did dedicate the mistery or sacrament of the Christians in the bloud and bodye of our sauour.

Marke in this most manifest place the oblation of the figure, which is breade and wine, and the oblation of the truth, which is the misterie of vs Christen men, the bodie and bloud of our sauour Christ.

And it is to be noted, what is ment by this word (order) which saint Hierome expoundeth thus. *Mysterium nostrum in verbo ordinis significauit, nequaquam per Aaron irrationabilibus victimis immolandis, sed oblatopane & vino. i. corpore & sanguine domini Iesu.* *Hiero. questio. in Genesim.* By this worde (order) he did signifie and expresse our misterie, not by offering of vnreasonable and brute beastes as Aaron did, but by the oblation of bread and wine, that is to say, the bodie and bloud of our Lord Iesus.

After this fathers minde, order is taken for the maner of offering, not by shedding of bloud, but vnbloudily, as we offer Christes bodie and bloud in our mistery. For Christes offering, concerning the substance of it was but one, but concerning the order and maner it was diuerse, vpon the crosse after the order of Aaron, in the supper after the order of Melchisedech. For so saint Augustine sayth: *August. in Psalm. 33.* *Coram regno patris sui, id est, Iudeorum mutauit vultum suum, quia erat ibi sacrificium secundum ordinem Aaron, & postea ipse de corpore & sanguine suo instituit sacrificium secundum ordinem Melchisedech.* Before the kingdome of his father, that is to say the Iewes, hee chaunged his countenance, for thore he was a sacrifice after the order of Aaron, & afterward he did institute the sacrifice of his bodie and bloud, after the order of Melchisedech.

Marke the diuersitie and distinction of these two offerings of Christ, not in substance but in order, that is to say, the maner: and that Christ did institute the sacrifice of

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August. De
Ciuitate Dei.
li. 17. Cap. 20.

his bodie and bloud to bee offered of vs after the order of Melchisedech, which thing he expresseth more plainly in an other booke expounding a place of Ecclesiastes. *Non est bonum homini nisi quod manducabit & bibet*, saying thus. *Quid credibilius dicere intelligitur, quam quod ad participationem mensa huius pertinet, quam & sacerdos ipse mediator noui Testamenti exhibet secundum ordinem Melchisedech de corpore & sanguine suo? Idem sacrificium successit omnibus illis sacrificijs veteris testamenti quae immolabantur in umbra futuri.* What is more credible we should thinke he ment by those wordes, then that pertayneth to the participation of this table, which Christ himselfe a priest and mediatur of the newe Testament doth exhibet after the order of Melchisedech of his bodie and bloud? For that sacrifice did succede all the other sacrifices of the olde Testament, which were offered in the shadowe of this to come.

What can be playner then this to shewe the figure of our mystery to be abrogated, and the truth which is our sacrifice in the bodie and bloud of Christ in fourme of bread and wine to succede.

Oecumenius
in Epist. ad
Hebreos.

But to ende this matter, heare one place playnest of all which Oecumenius hath vpon this place of Saint Paule. *Tu es sacerdos in aeternum &c.* in these wordes. *Significat sermo, quod non solum Christus obtulit incruentam hostiam (si quidem suū ipsius corpus obtulit) verum etiam qui ab ipso fungentur sacerdotio, quorum Deus pontifex esse dignatus est sine sanguinis effusione offerent. Nam hoc significat (in aeternum.) Neque enim de ea qua semel à deo facta est oblatio, & hostia dixisset in aeternum, sed respiciens ad presentes sacrificios, per quos medius Christus sacrificat & sacrificatur, qui etiam in mystica cœna modum illis tradidit huiusmodi sacrificij.* The worde meaneth, that not onely Christ offered an vnbloudy sacrifice, for he offered his owne bodie, but also that they which vnder hym vse the function of a priest (whose Bishop he doth vouchsafe to be) shall offer without shedding of bloud. For that signifieth the worde (euermore.) For concerning that oblation and sacrifice, which was once made of God, he would neuer say (euermore.) But hauing an eye to those priestes, that

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that be now, by whose mediation Christ doth sacrifice and is sacrificed, who also in his mysticall supper did by tradition teach them the maner of such a sacrifice.

This authoritie if it were any thing doubtfull, I would stand in it to open such poyntes, as were conteyned therein but being so manifest as it is, it nedeth no more, but to desire the hearer or reader to wey it, and he shall see this matter we go about to proue, fully resolved both by the institution of Christ in his last supper, and also by the figure of Melchisedech in the olde lawe. This authorities although there bee manye mo, yet I thinke them sufficient, and I thinke thereby the matter sufficiently proued.

Neither by the Gospell, nor by the prophet haue ye proued, the thing that you toke in hande to proue: no more doth that which you would haue your Auditorie harken to here, proue the figure taken out of the olde lawe, in such sort as you affirme it. CROWLEY.

Saint Paule, writing to the Hebzaues: goeth about to disswade them from the bayne confidence they had in the sacrifices and ceremonies of Moyses lawe, and to perswade them to put their trust in that one only sacrifice that Christ had made, offering himselfe once for all. And least they should reiect his doctrine as hauing no ground in the holy scriptures: he putteth them in minde of Melchisedech, who was a figure of Christ. And of his priesthood: which was also a figure of Chrisses priesthood. First, he was a figure of Christ (sayth saint Paule) in that he was called Melchisedech, which is by interpretation, the king of righteousness, and the king of Salem, which is, the king of peace. And in that he was a priest of the most high God, and hath neither beginning nor ende of dayes noted in the holy histories: his priesthood seemed to be an euerlasting priesthood. And therefore (sayth saint Paule) he is lykened to the sonne of God that is euerlasting, and hath an euerlasting priesthood, and is alwayes able to saue them that seeke saluation at his hande, bicause he lyueth euer to make intercession for vs. *Hebr. 7.*

The minde of Paule in making mention of Melchisedech.

This is the minde of saint Paule, as may easily appere, to
Do yf. as

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as many as will with indifferent mindes read that which he hath written in the seventh Chapter of his Epistle to the Hebrews. But contrary to this meaning, doe you most wylfully gather: that Melchisedech was a figure of Christ and of his priesthood, in that he vsed to offer to God, a sacrifice of bread and wine. This you suck out of your owne fingers, and out of the dugs of such dreaming Doctors as you your selfe are: although you would seeme to haue learned al that you speake, in the schoole of Cyprian Austen, Hierome, and such other auncient and learned fathers.

Cyprian li. 2.
Epist. 3.

John. 6.

Cyprian sayth, *Qui magis Sacerdos Dei summi &c.* Here doth Cyprian affirme that Paule hath written to the Hebrews, concerning Christs priesthood and sacrifice. If Melchisedech were a priest of the most high God, bicause he offered sacrifice to God: why should not Christ be a priest of the same high God, seeing he hath offered sacrifice to the same high God also? And if Melchisedech did offer bread and wine: Christ did the same, for he offered his owne body and blood, which is lyuely bread and wine, the fode that feedeth into euerlasting lyfe. When this place is well weighed: what aduantage can you haue by it, to proue that Christ offered himselfe to his heauenly father, in the bread and wine of his last supper? The reader may see more of this, in that which I haue answered to the ninth and tenth diuisions of your former Sermon.

Proverb. 9.

As touching the vnderstanding of the wordes a little after, where Cyprian sayth. *Qui est plenitudo. &c.* I referre the reader to the wordes that folow a little after them. Where Cyprian vseth the wordes of wisdome spoken by Salomon, in this wyle. *Qui est insipiens declinet ad me & indigentibus sensu dixit. Venite & edite de meis panibus, & bibete vinum quod miscui vobis. Vinum mixtum declarat, id est Calicem Domini aqua & vino mixtum, prophetica voce denunciat, vt appareat in passione dominica id esse gestum, quod fuerat predictum.* Wisdome (sayth Salomon) sent forth hir seruantes, saying. Let him that is folishe, turne in vnto me. And to such as lack vnderstanding she sayde. Come and eate of my bread, and drinke the wine that I haue mixed for you. Shee declareth (sayth Cyprian) that the wine is mixed. What is to say, shee doth with the

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the voyce of propheticie declare, that the Lordes cup is mixed with water and wine : that it might appeere that in the Lordes passion, that thing was done in dede, which had bene told of before.

By these words of Cyprian, it appeereth plainely : that the cause why he woulde haue water mixed with the wine in the celebration of the Lordes supper, was to shewe that the propheticie which Salomon uttered in the person of wisdom, was fulfilled in the passion of Christ, when water and bloud did issue out of his side. And also to imitate the example of Christ : who (as Cyprian supposeth) did not drinke wine without the mixture of water. His whole purpose therfore in this Epistle, being to disproue the doing of those which vsed to minister with water without wine : he sought for many figures in the olde Testament, which might seme to be propheties of Christes ministracion in his last supper. And he applyeth them to proue : that water alone could not serue to signifie that which Christ would haue to be signified by it. And (as in such case it may easily happen) when he findeth a figure, wherein mention is made of such mixture : he imagineth that Christ mixed water with the wine, and he conceynerh in his minde, that the wine must signifie Christ, and the water, the people. And so he maketh as great a matter of the omitting of the water, as he did before, of the leauing out of the wine. Not remembryng, that he had at the first applied to his purpose, Noes drinkeing of wine, and Mechisedechs bringeing forth of bread and wine : where there is no mention at all, of water mixed wpyth the wine.

Cyprians
purpose in
his Epistle
to his bro-
ther.

But as I haue wrytten in mine aunswere to the.24. diuision of your former Sermon : let vs not forget the wordes of Erasmus, in the Epistle that he wrote before the woorkes of Hilarius : which are these. *Nemo, quantumvis eruditus & oculatus. &c.* Where is no man be he neuer so well learned and circumspect, that doth not slip, and in some point shewe himselfe to lack sight, that no man should forget them to be men: and that we should read them with choise, with iudgement, yea and with fauour also, as men. Wordes worthy to be prynced in memorie, and practised in the reading of all mennes wrytings.

Erasmus in
Epistola ad
Lectorem
Hilary.

Do. liij.

Potwe,

Hiero. in
Psal. 109.

wherein
Christ is like
Melchise-
dech.

Nowe, fearing least some man should mistake the wordes of Cyprian when he sayth. *Not idem quod Melchisedech*: you cite the interpretation that saint Hierome maketh vpon the psalme. 109. to proue that Christ offering his owne body and bloud in his last supper, did offer the same thing that Melchisedech did, not in substance, but in misterie. I wyl let the reader see, what Hierome hath written: immediatly before and after the wordes that you cite. First he sayth thus. *Superfluum est nos de isto versiculo velle interpretari: cum sanctus Apostolus ad Hebreos plenissime disputauit. Ipse enim ait. Iste est Melchisedech, sine patre, sine matre, sine generatione. Et interpretatur ibi diligentissime: quare sine Patre. &c.* It is a thing superfluous, for vs to go about to make an interpretation of this verse, seeing that the holy Apostle hath in his Epistle to the Hebrewes, reasoned this matter at the full. For he sayth. This (that is to say Christ) is Melchisedech: without father, without mother, and without generation. And he doth there most diligently enterprize: wherefore he is without father, without mother, and without generation. And all ecclesiasticall persons doe say. That Christ is sayde to be without father in that he is man, and without mother, in that he is God. Let vs therefore interpret this onely: thou art a priest for ever after the order of Melchisedech. Let vs onely declare this thing. Wherefore he hath said: after this order. According to the order, is as much as to say. Thou shalt not be a priest according to the Jewish sacrifices: but thou shalt be a priest after the order of Melchisedech. And then follow those wordes that you haue cyted. *Quomodo enim. &c.* And immediatly after those wordes he sayth. *Iste Melchisedech, ista mysteria quae habemus dedit nobis. &c.* This Melchisedech, hath giuen vs these mysteries that we haue. It is he that sayde. He that eateth my flesh and drinketh my bloud. He hath giuen vs his sacrament: after the order of Melchisedech.

No indifferent reader can iudge, that saint Hierome meant here to teach, that Christ did at his last supper, offer his body and bloud, vnder the formes of bread and wine, as you affirme. But as Melchisedech did offer bread and wine, so Christ should offer vpon the crosse, his owne body and bloud (which is the true bread

bread and true wine) and giue vs a sacrament, to be frequented in the remembraunce thereof.

But in that Epistle, that Paula and Eustochium wrote vnto Marcella: You haue found a most manifest place. *Recurre ad Paula & Eustoch. ad Marcellam.* *Genesim & Melchisedech (say they) &c.* Here I must tell you, that where you doe in the English make Melchisedech, the Dative case, and in the Latine, put the point *Periodus*, after Salem: you shew your selfe not to vnderstand the grammaticall sense, which is thus. Returne to the booke Genesis, and thou shalt finde, that Melchisedech king of Salem, was Prince of thys Citie, which euen then, &c.

Men of your sort, are very nere driven: when they alledge watson is womens wordes or wytyngs, for prooue of matters so diuine, as is that which in this Sermon you treat of. But graunt it were Saint Hierome himselfe, that wrote that Epistle: might not Melchisedech offer bread and wine in a figure of Christ, and dedicate the mysterie of Christians: but it must needes follow, that Christ did at his last supper, offer his owne body and bloud vnder the formes of bread and wine, as you doe affirme? I thinke none that is learned in Logick will graunt that argument.

But (as you haue slightly touched before) the booke hath not *Obtulit*, but *Protulit*. He brought forth bread and wine. As lightly as you let passe, the reasons that men make against your opinion, by the bauntage that the text giueth being *Protulit*, and not *Obtulit*: neyther you nor any of your sort, shall euer be able to aunswere, other wise then by calling them fond cauellations, as you doe.

In the Latine, these two Verbes are sometime vsed, both in one signification: but *Profero*, is neuer found in that signification, that you and such other doe vse *Offero*, when you speake of Melchisedechs comming forth to meete Abraham, and offering him bread and wine, to refresh himselfe and his companie withall.

The Hebrue interpreters, who doe best know the signification of the wordes of that tongue, wherein that hystory was first written: doe teach that it was the maner in those dayes, for such as remayned at home in peace, to come forth against them that returned

returned from battayle with victorie, bringing with them bread and wine, to refreshe the wearie Souldiours withall, and so receyue them friendly.

*Antiquit. li. 1
Capit. 18.*

Iosephus, a Jewe bozne, and so well learned in the Jewes lawes, and histories, that he was able to write a continuall historie of the antiquitie, lawes and ceremonies of the Jewes, and of their warres: both when he cometh to this part of the historie, write thus. *Suscipitq; cum rex Melchisedech, quod significat rex iustus, & erat utiq; & sine dubio talis: ita ut propter hanc causam, etiam Dei sacerdos esset Solimorum, quam Civitatem postea Hierosolymam vocaverunt. Ministravit autem iste Melchisedech, Abraham exercitui xenia, & multam abundantiam rerum opportunarum simul exhibuit: & super epulas eum collaudare capit, & benedicere deum, qui ei subdiderat inimicos. Abraham vero dante ei etiam decimas spoliiorum, munus accepit.* And he was receyued of king Melchisedech, which signifieth a righteous king, and verily and without all doubt he was such a one: so that for that cause he was also Gods priest in the Citie Solyma, which Citie men did afterwarde call Hierosolyma. And this Melchisedech did minister gifts to the armie of Abraham: and he did also giue them great abundaunce of things needefull. And as they were at meat: he began to prayse him, and to blesse God, which had subdued his enemies to him. And when Abraham gaue him the tythes of the spoyle: he receyued the gift.

*Hiero. ad
Euagrium.
Iohn. 3.*

Saint Hierome in his Epistle ad Euagrium, doth proue that the Citie Salem, whereof Melchisedech was king: was not that which was afterward called Hierusalem, but that Salem that is mencioned in the Gospell, where John baptized his cause there was plentie of water there. He doeth therefore disproue, not onely Iosephus, but also all Christen writers: for that they suppose Melchisedech to haue bene king of that Citie, which was called Hierusalem after his dayes, but in his dayes Salem.

He alloweth the iudgement of those which doe suppose that Melchisedech was the first sonne of Noe, and that he liued after Abrahams death. 35. yeares at the least (which is easie to be seene by the supputation of the yeares from the birth of Sem, to the death

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death of Abraham, which is. 565. yeares, and the whole tyme of Sems life, is. 600. yeares) but sayling somewhat in the supputation, he sayth that Sem liued after Abraham. 40. yeares.

He alloweth also the opinion of Iosephus and other, which thinke that Melchisedech brought forth bread and wine, to refresh the Abraham and his seruantes, in their returne from the slaughter of the kinges. Yea, and for this matter that you make solight of, he citeth the Hebrue text : translating the Hebrue verbe Hotzi, Protulit, not obtulit, thereby making his iudgement of that place manifest.

If you can proue that Hierome or any other wypter, haue in this place vsed *obtulit* in any other sense, then *protulit* is here vsed in the plaine text : I must be bolde to vse Hieroms owne wordes against himselfe and the rest. In his Commentarie vpon Math he sayth : *Hoc quia de scripturis non habet auctoritatem, eadem facilitate contemnitur, qua probatur.* In Math. 23. Because this thing hath none authoritie of the scripture : it is as easily contemned, as allowed. And in his Apologie of his booke against Iouinian he sayeth. *Commentatoris officium est, non quid ipse velit, sed quid sentiat ille quem interpretatur exponere.* Apolog. lib. aduers. Ioui. Alioqui, si contraria dixerit : non tam interpret erit, quam aduersarius, cuius quem nititur explanare. Certe, ubicunq; scripturas non interpretor & libere de meo sensu loquor : arguat me cui libet, durum quid dixisse contra nuptias. It is the duetie of one that doth comment vpon the wyptings of other, to expound, not what he himselfe lusteth : but what the meaning of him is, whome he doth enterpret. Otherwise, if he shall say contrarie : he shall rather be an aduersarie, then an interpretour of him whome he would explane.

Truely, whensoever I doe not interpret the scriptures, but doe freely vtter mine owne meaning : let him that lusteth reprehend me, as one y hath vttered some hard saying against marriage.

Yet one other place you cite out of Hierome, to vnderprop your Popes priesthood withall. *Mysterium nostrum.* &c. By thys worde (order) he did signifie, &c. If you had bene disposed to deale plainly, you would haue soynded the former part of the Oration with the latter : and not haue picked out the latter to serue your purpose

purpose : leauing out the first.

Melchisede=chs blessing declared.

Saint Hierome sayth that the Apostle saint Paule, in his Epistle to the Hebrewes, making mention of Melchisedechs being without father and mother : doth referre it vnto Christ, and by Christ, to the Church of the Gentiles. For (sayth he) the glorie of euery head, is referred to the members, bicause one that was not circumcised, did blesse Abraham that was circumcised : and in Abraham he blessed Leui, and by Leui, he blessed Aaron of whome the priesthood did afterwarde come. Whereof he would haue vs gather, that the priesthood of that Church that was not circumcised : did blesse the circumcised priesthood of the Synagoge. And then folow the wordes that you should haue cyted. *Quod autem ait, Tu es sacerdos in eternum secundum ordinem Melchisedech: Mysterium nostrum in verbo ordinis significatur.* &c. as you haue cyted. Our mysterie is signified (sayth saint Hierome) but you tell not vpon what occasion he sayde so. Where as the Apostle sayth (sayde saint Hierome) thou art a priest after the order of Melchisedech : our mysterie is signified in the worde, order. Not by Aaron in offering by sacrifices of vnreasonable beasts : but by bread and wine that was offered, that is the bodye and blood of the Lorde Iesus. Thus farre saint Hierome.

Ephes. 5.

Citatur à Beda in collect.

You must needes graunt, that our mysterie, is our coupling together into members of one body in Christ, wherof saint Paule speaketh to the Ephesians. When he sayth. *Mysterium hoc magnum est, ego autem dico in Christo & Ecclesia.* This mysterie is great sayth Saint Paule : but I speake it of Christ and the congregation. Of the same speaketh saint Austen in his Sermon *Ad Infantes.* Where he sayth thus. *Vos estis corpus Christi & membra: Si ergo vos estis corpus Christi & membra: mysterium vestrum in mensa Domini positum est, mysterium Domini accipitis.* *Ad id quod estis, amen respondetis.* &c. You are the body and members of Christ. If you therefore be the body and members of Christ : your mysterie is set vpon the Lordes table, you receyue the Lordes mysterie. To the thing that you your selues are, you aunswere Amen. And in aunswering you doe subscribe.

This mysterie was not signified by Aarons sacrifices (sayth saint

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saint Hierome): but by the bread and wine, that Melchisedech brought forth to refresh the Abraham and his Souldiours withall. Which bread and wine was the body and blood of the Lord Jesus: even as the Manna that fell from heauen, and the water that issued out of the rock were the same.

1. Cor. 10.
August. in
Iob. Tract. 26.

Your application of this place of Hierome, might well haue bene spared therefore: if you had dealt plainly with your auditors. For it is now manifest to the reader: that saint Hierome ment nothing lesse, then to teach that Christ offered himselfe once at two times, and after two orders: but he buyldeth vpon saint Pauls wordes, who sayth that Christ was not a priest to offer after Aarons order, but after the order of Melchisedech, an eternall and euerlasting sacrifice.

The order of
Melchise-
dech declared

Now must Austen help you to patch out this matter. Vpon the tytle of 33. Psalme, he sayth thus. *Coram Regno Patris sui. &c.* And vpon this sentence of Ecclesiastes, *Non est bonum homini. &c.* he sayth thus. *Quid credibilis dicere. &c.*

August. in
Psal. 33. &
De Ciuit. Dei
li. 17. cap. 20.

If saint Austen should in these two places teach, as in your application, you doe beare your Auditorie in hande that he doth teach: then were his doctrine most false and contrarie to the Euangelicall hyсторie. For where as the Gospell sayth, that Christ did institute the sacrament of his body and blood, the night before he suffered: saint Austen must say (if you apply his words aright) that he did first suffer, and then institute the sacrament of his body and blood after ward.

Watson
would haue
Austen teach
false doctrine.

But I will not for your pleasure conceyue such an opinion of Austen: for I know he was farre from that shamefull error and open falshood. He taught truly, that in the time of the olde law among the people of the Iewes: Christ was a sacrifice after the order of Aaron, for by euery bloudy sacrifice, was the death of Christ plainly set forth, to as many as had eyes to looke, and se thorow the shadow of the law. But after al those sacrifices that were offered, in the shadow of a thing to come: he prepared a sacrifice after the order of Melchisedech, that is euerlasting, and that of his owne body and blood, which is the fode that feedeth into euerlasting lyfe.

Pp. ij.

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And that this is saint Austens meaning : is playne by that which in the booke that you cite, *De Ciuitate Dei*, he addeth to the wordes that you cite. His words be these. *Propter quod etiam vocem illam in psalmo tricesimo & nono, eiusdem mediatoris per Prophetam loquentis, agnoscimus sacrificium & oblationem noluisse, corpus autem perfecisti mihi, quia pro illis omnibus sacrificijs & oblationibus, corpus eius offertur, & participantibus ministratur.* Wherfore (sayth saint Austen) We doe acknowledge that voyce of the same Meditator, speaking by the Prophet in the Psalm. 39. in this wyse: thou hast not desired sacrifice and oblation, but thou hast made me a perfite bodye, for his body is offered in stede of all those sacrifices and oblations, and is ministred to such as be partakers thereof.

The continual offering of Christ.

This sacrifice, bicause it is eternall after the order of Melchisedech, is still presently offered by the Mediator Christ: who is both the priest and sacrifice, and continually ministred, to them that be partakers thereof by faith, by that spiritual manner of ministration, whereby spirituall lyfe, is ministred from the head Christ to his members the Church.

But nowe, to ende this matter: your Auditorie must heare one place more, which is playnest of all. Oecumenius hath said, *Significat sermo. &c.* If I might vse such libertie in cyting places, as you doe in this: I could easily finde plaine places ynough to proue whatsoeuer I lusted to take in hande. Where the author hath sayde *Significat sermo, quod licet Christus non obtulerit carentem sanguine hostiam (liquidem suum ipsius corpus obtulit) attamen qui ab ipso fungentur sacerdotio. &c.* The signification of this saying is: that although Christ did not offer a sacrifice without blood (for he offered his owne body) yet shall those that shall after him execute the office of priesthood (whose high priest God doth vouchsafe to be) offer without blood. For that is signified by this saying. For ever. &c.

These be the wordes of Oecumenius: as Hentenius hath translated them out of the Greeke. But you had promised your Auditorie a playner place then this was beyng thus translated. For this is playne against all that you haue done before, in prouing that our Saviour Christ did offer himselfe without blood.

For

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for this felow being thus translated, sayth : Although Christ did not offer a sacrifice without blood, &c.

Tell therefore, to make the place plaine in deede, you haue amended the translation, I trowe, and you haue sayde : *Significat sermo, quod non solum Christus obtulit incruentam hostiam (siquidem suum ipsum corpus obtulit) verum etiam qui ab ipso, &c.* The word meaneth, that not onely Christ offered an vnbloudy sacrifice (for he offered his owne body) but also they that shall vnder him vse the function of a priest (whose Bysshop he doth vouchsafe to be) shall offer without shedding of blood. Tell, eyther you, or your friend Hentenius haue helped the Græke. For here is playne contradiction. The one sayth. Hath not offred : and the other sayth, hath offered. Wherefore, it must needes folow, that the one hath made a lye. And peraduenture if the Græke might be seene and well viewed : you might be founde false harlots both (for Hentenius was a Louanist, &c.) For who so readeth the rest that Oecumenius hath collected out of other wynters that were before his time, and patched together into one commentarie vpon the Epistle to the Hebrewes : he shall haue but little occasion to thinke that Oecumenius could be of such minde concerning the meaning of these wordes, *Tu es sacerdos in æternum*, thou art a priest for euer : as in this place that you cite, he sheweth himselfe to be, when he sayth, Christ could not be sayde to be a priest for euer, but in respect of those sacrificyng priestes that are now, by whose meanes he doth still offer and is offred. For vpon the tenth Chapter and these wordes, *Singulis annis*, he sayth thus. *An ne nos semper offerimus hostias sanguine carentes? sed vnius eiusdemq; mortis Christi memoriam facimus, & vnum Christi corpus, semper edimus.* Doe we alwaies offer sacrifices that haue no blood? But we doe make a memorie all of that one and the selfe same death of Christ, and doe alwaye eate one body of Christ. And vpon the worde *Perpetuū*, he sayth : *Quum vna perpetuū sufficiat.* Seing y one sacrifice may suffice for euer. And vpon these wordes. *In certitudine fidei*, In the certainty of fayth : he sayth thus. *Quoniam autem nihil est post hæc visibile : neq; templum, id enim est calum, neq; Pontifex, is est Christus, neq; victima, hæc corpus est ipsius : necessaria in posterum est fides. Verum quia contingit*

Oecumenius
helped in
translating.

Pp.iiij.

credere

Oecumenius
his meaning
made plaine.

credere simul & hesitate, ait. In certitudine fidei. Hoc est, ut certissimus de his. Because that hence forth there is nothing visible, neither temple, for that is heaven, neyther high priest, for that is Christ, neyther sacrifice, for that is his bodye: sayth is from this tyme forward necessarie. But because it doth happen, that a man doth at one time, both beleue and doubt: he sayth in the certaintie of sayth, that is that we may be certaine of these things.

Many such sayings as this are in that Commentarie: wherefore, corrupting of the Author in translating may be suspected: as well on the behalfe of Hentenius, as you, although your doing doe more appere then his. But graunt that Oecumenius haue written in Greeke: euen as you haue reported him in Latine. Is he knowne to be of such antiquitie and authoritie in the Church: that his glose must be of more authoritie & credit, then the playne wordes of the text? Saint Paule sayth. *Iam non est oblatio pro peccatis.* There is now no oblation for sinnes. Seeing Christ hath by one oblation made perfite, such as be sanctified: what needeth there any more offering for sinne? For the cause of the continuance of the offering, was the imperfection of the offerings, which could neuer take away sinne, but alway put the offerers in minde of one that was to come, who should be able by one oblation once offered, fully to take away the sinnes of the whole worlde.

Oecumenius
may haue no
credite a-
gainst saint
Paule.

Your Oecumenius therefore, being a great many of hundred yerres after saint Paule (as may iustly be gathered, by that he wrote after so many of the Greeke wyrters as he nameth in his booke) should now be credited in that which he wyrteth contrarie to saint Paule, if that should be beleued as taught by him, which you would so fayne maintaine by his wordes.

Your false dealings therfore, being so playne as it is: I neede not to stand vpon the opening of it any more, but onely to desire the reader to waigh the matter, and he shall see, that the matter that you go about to proue: is not resolued at all, either by the institution of Christ, or by the figure of Melchisedech. You must therefore alledge other Scriptures and authorities: before your matter can be sufficiently proued.

Other

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Other Scriptures there be though not so plaine, yet they conteyne an argument to proue the same as this of Saint Paule. *Non potestis participes esse mensa domini & mensa demoniorum.* Ye can not bee partakers of our Lordes table and the table of deuils. The worde (table) here is taken for the meate of the table. For men be not partakers of the materiall borde, but of the meate that is ministred vpon the bord. Now the table of deuils is taken for that meat that is offered to Idols in which diuels did reigne, and therefore that meat was called in Greeke. *Idolothyton*, meat offered to Idols. Now this is certain by al good learning that in euery cōparison there must nedes be a proportion & similitude, wherein the things compared must agree, then whereas these two tables be compared in offering and eating, it must nedes folow, that if the table of deuils be a verie sacrifice made to deuils in dede, the table of our Lorde likewise must bee a sacrifice, offered to our Lorde in dede. And if our Lordes table be a very sacrifice made to him by vs, then haue wee our purpose proued and confessed.

The like argument may be made of the worde (aultare) in saint Paule. *Habemus altare de quo edere non habent potestatem, qui tabernaculo de seruiunt.* We haue an aultare, of which they may not eate that serue the tabernacle.

If aultare and sacrifice be so annexed together, that the one cannot bee without the other, then when saint Paule sayeth, wee haue an aultare, speaking also of the eating of that aultare, he must nedes meane the sacrifice made vpon the aultare: so that our sacrament before we eate it, is also a sacrifice.

For so doth Theophilaſtus take this place. *Et nos inquit Theophilaſt. obſervationem habemus, haud tamen in eſculentes hiſce, ſed in ara ſine in ad Heb. boſtia illa incruenta & corpore vitam elargiente.* And we also haue an obseruation, yet not in these common meates, but in our aultare or vnbloudye sacrifice, whiche giueth life to our bodies.

Here we may see, that he meaneth by the aultare the

Dani. 12.

vnbloudie sacrifice of Christes bodie, which being eaten of vs corporally in the sacrament giueth life to our bodyes.

Moreouer if tyme would serue me, I could make an argument of Daniels prophecie of the cōming of Antichrist bicause he sayth, that in that tyme the continuall sacrifice shall be by Antichrist taken away, *per tempus, tempora, & dimidium temporis*, by the space of three yeres and an halfe as many take it.

Whether this shall bee done all Christendome ouer at one time, or in euery particular region at diuers tymes, it is not certainly knowen to vs, and therfore I will not certeynly determine it. But this is certaine, that Antichrist can not take away the sacrifice of Christ vpon the crosse, which was but once made, and shall neuer be iterate nor frustrate. Nor he can not take away the inward spirituall sacrifice of mans heart, which then shal florish most of al in the elect. For why should they then flie to the mountaines, (as the booke saith) but that for the vehemencie of the persecution, they might more feruently doe spirituall sacrifice to almightie God.

Therefore it foloweth that the sacrifice of Christen men is such an one, as may be taken away by Antichrist, which in my iudgement can be nothing else, but the sacrifice of the Masse, or else let them tell what other sacrifice it is beside the Masse.

Ye see now, what Scriptures I haue brought to proue the oblation of Christes bodie in the Masse to be the sacrifice of the Church and newe Testament, which hath bene assaulted many wayes of many men. But to the oppugnation of it they neuer yet to this houre alledged any one direct scripture nor doctōr, nor good reason. They haue gone about it, and by tyranny in some places they haue preuailed for a tyme, but alwayes truth the daughter of tyme hath ouercommēd.

The second Sermon

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For lack of plaine scriptures, you alledge such as you say doe containe argumentes to proue the popishe Masse to be a sacrifice. &c. And first you begin with saint Paule, where he sayth: *Non potestis.* &c. The Argument that you finde in this scripture, is thus. If the table of deuils be a sacrifice made to deuils in dede: then must the table of the Lord be a sacrifice offered to the Lord in dede. But the table of the deuils is so: Ergo, the Lordes table must needes be so. And so is your purpose proued and confessed.

CROWLEY.

1. Cor. 10.

If you were in the diuinitie schoole, and should in disputati- on be put to proue the maior proposition of this Argument: it woulde not slip away so smoothly as it did when you spake it in your sermon. For it would be made plaine to you that you build this reason vpon a false supposition. For where you suppose the table of Deuils, and the table of the Lord to be compared in of- fering and eating: it would be proued to you by the sayings of ancient wyters, that the comparison is in the societie of the eaters, with them at whose tables they cate.

Watsons
maior is not
currant in
the scholes.

Theophilactus whose iudgement you should trust in this place (for you make him your onely stay, in that which you cite out of saint Paule to the Hebrewes) vpon these wordes of Paule. *Nolo autem vos participes fieri Demoniorum*, I woulde not that you should be made partakers of y deuils: sayth thus. *Si enim mysticam mensam participantes, Christo communicant, eiq; vniuntur: Daemonum men- sam participantes, Demonibus haud dubie communicant.* If they that be partakers of the mysticall table, do communicate with Christ and be ioyned into one with him: without doubt such as be par- takers of the table of Deuils, do communicate with deuils. And vpon the words that you cite, he sayth. *Ex solis nominibus prebat, non esse com. denda Idolis immolata.* He doth by the names alone, proue that we should not eat those things that be offered to Idolles.

Theophi. in
1. Cor. 10.

Here it is manifest, that Theophilactus vnderstandeth saint Paule to make comparison betwene the table of Deuils, and the Lordes table: in the societie of the partakers, with them at whose tables they be partakers. As they which be partakers at the Lordes table, do shewe themselves thereby to be ioyned to the Lord in societie and vnitie: so they that be partakers at the

wherein the
tables be
compared

¶ q. 1.

Idols

Idols table, doe shew themselues to be in societie and vnitie with the Idols.

Chrysostome, writing upon the same place : is of the same minde, And so are Ambrose and Hierome. And to be short. As many as haue written upon this place : doe vnderstande saint Paule to meane of the societie and vnitie, that the eaters haue with them, at whose table they do eate. And the argument that saint Paule vseth, is a *Contrary*, of the contraries. And therefore some of the interpreters do compare the speech that he vseth here to that which our sauiour Christ vseth in the sermon that he made in the mount. *Non potestis Deo seruire, & Mammoni.* You can not serue God and Mammon. The argument therefore, that you would haue vs thinke to be conteyned in this scripture : is verie farre from the meaning of the place that you say it is conteyned in.

Math. 6.

No forme of reasoning observed by Watson.

But what neede I to spend any time in disproving the parts of this Argument : seeing it is but a mere Caullation, folowing no right forme of Argumentation. For this is an infallible rule in Logicke (as you knowe I am sure) that of mere particulars, there can no necessarie consequence folow. But the antecedents in this argument are mere particulars: Ergo, the conclusion can not necessarily folow thereof.

Hebr. 13.

The like argument, you say, may be made, of the worde altare in saint Paule to the Hebrewes, where he sayth, *Habemus altare.* &c. We haue an altare. &c. The argument that you say is conteyned in this place of scripture, is thus. If altare and sacrifice can not be the one without the other, then saint Paule speaking of eating the altare, must needes meane, the eating of the sacrifice made on the altare. But altare and sacrifices are so annexed together. &c. Ergo, Saint Paule speaking of the eating of the altare, must needes meane. &c. This argument is like the other, and therefore must be denied by the same rule. And so shall not this argument proue, that our Sacrament is a sacrifice before it is eaten.

Theophilact. in Epist. ad

But Theophilact. say you, doth so take this place. For he sayth, *Et nos inquit.* &c. And we (sayth saint Paule) haue an obseruation

seruation. &c. Either you scloze some corrupted copie of Theophilacts Commentarie : or else you haue of purpose corrupted the place your selfe. For Iohannes Lonicerus, folowing an ancient Greeke copie : hath translated it thus. *Nos inquit, observationem habemus, verum haud eam qua sit in huiusmodi cibis, sed super altari, sine impoluta & immaculata hostia viuifici corporis.* We (sayth Saint Paule) haue an obseruation, but not that which is in such maner of meates, but vpon the altare, or the vndefiled and vnspotted sacrifice of the bodie that quickneth or giueth life. Here is no word that may signifie vnbloudie sacrifice. Neither is there any place in this saying to conteyne an argument, to proue that the sacrament is a sacrifice before it is receyued. Neither doth Theophilactus take this place in any such meaning. But he vnderstandeth Saint Paule to meane of the Communion of the bodie and blond of Christ, when he sayth. *Habemus altare. &c.* We haue an altare, &c. Which Communion Theophilactus calleth, the vndefiled and vnspotted sacrifice of the quickning bodie : folowing the custome, that then was common among the fathers. That was to call the sacramentes by the names of those thinges whereof they were sacraments. This obseruation haue we that be Christians, wherof the ministers of the Tabernacle (that is to say, such as beleue not in Christ, though they be Jewes) can not be partakers. For though they should be partakers of the outward obseruation : yet could they not haue any part of that quickning bodie that Theophilactus speaketh of, because they remaine in incredulitie or vnbeliefe, as he sayth afterwards in the same Chapter, where he speaketh of the sacrifice of thankesgiuing for the blond of Christ.

Theophilactus meaning made plaine.

Here the Reader maye see that Theophilactus doeth in this place meane nothing lesse, then such an vnbloudy sacrifice as you speake of. But rather he may be vnderstanded to meane of such an vnbloudie sacrifice as saint Austen speaketh of, when he saith thus. *Tunc enim ordinem legitimum consecrationis altaris cum gaudio celebramus : quando altaria cordis vel corporis nostri, munda & pura, in August ser. conspectu diuine maiestatis offerimus.* Then doe we with ioy celebrate the lesull order of the consecration of the altare : when we

do in the presence of God, offer the altare of our owne heart and bodie, cleane and pure.

Paulus
wordes ex-
pounded by
Chrysostom.

Chrysostome also wryting vppon the same place: maye seeme to meane of the same sacrifice. He writeth thus. *Num enim & nos inquit, illa non custodimus? Custodimus enim & vehementius: neq; ipsis sacerdotibus ex his quicquam dantes.* Do not we (sayth saint Paule) obserue these things. Truly we doe obserue them, and that more earnestly, neither doe we giue any part therof to the priestes. Of what other sacrifice can this be spoken, then those that be offered vpon the altars of our owne bodies and hearts, that is, meditations and workes of obedience to God. Whereof we giue no part to our selues that be the priestes and offerers: but altogether to him that we offer this sacrifice to, according to the order of offering that sacrifice, the blood whereof the highe Priest offered for sinne, whercof the Priestes had no part for their fee, but all the whole was burnt with fire. For it is God alone that worketh in vs both the good will, and the performace thereof: and therefore, the whole prayse is to be ascribed to him, and no part to be giuen to vs.

Phil. 2.

Watson hat
time ynough
to proue his
arguments.

So farre off are these aunient fathers, from maintayning your carnall opinion, of the corporall eating of Chrisses bodie in the sacrament thereof. But if time would haue serued you, you could haue made an argument of Danicls prophecie. &c. Well, as time would suffer, you bungle vp a reason: and thus you say. Antichrist can not take away the sacrifice that Christ offered on the Crosse, nor the inward sacrifice of mans heart: wherefore it is the Masse that is the continuall sacrifice, and must be taken away by Antichrist. I denie your argument. Graunting you as much time for the proufe thereof, with the other two that go before: as you your selfe will take.

And because you would haue vs tell you, what other sacrifice besides the Masse, it is that Antichrist may take away: I will tell you what sacrifice it is in my iudgement, and then let the indifferent reader be iudge betwixt my iudgement and yours.

In my iudgement, the contynuall sacrifice that Antichrist may take away from the Church of Christ: is that which saint Paule

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Paule speaketh of when he sayth. *Per ipsum igitur offerimus sacrificium laudis semper Deo : hoc est fructum labiorum consentium nomen eius.* Through him therefore, we doe alwayes offer vnto God, a sacrifice of praise : that is, the fruit of those lips, that doe confesse his name. This sacrifice, hath Antichrist of Rome taken away from the vniuersall Church of Christ in taking vpon himselfe the title of vniuersall head of the same Church, which tytle is due to Christ onely ; and in taking vpon him the authoritie and power, to remitte and pardon sinnes, which power belongeth to God onely. The fruite of those lips that confesse his name is taken away : when none may without perill of death, confesse that Christ onely is the vniuersall head of his Church : and that God onely, in his sonne Christ and for his sake, doth freely forgive and pardon sinnes. Thus you haue my iudgement of a sacrifice con- tymnall, that may be taken away by Antichrist : and yet is not your Popes Masse.

Hebr. 12.
What sacri-
fice Anti-
christ may
take away.

The three peres and halfe also, may well be applyed to the times, wherin the power of Rome hath taken away this sacrifice by cruell persecution : so that very few or none in all the knowne worlde, durst offer this sacrifice to God. Now let the indifferent reader be iudge betwene your iudgement & mine, in this matter of a continuall sacrifice, that may be taken away by Antichrist.

But that Daniell ment there to prophesy, that Antichrist shal take away the continuall sacrifice : the text will not suffer me to thinke. For he sayth thus. *A tempore oblationis iugis sacrificij, & posita abominationis desolationis : dies mille ducenti nonaginta.* From the time of the taking away of the contynuall sacrifice, and setting vp of the abomination of desolation, are a thousand, two hundred, foure score and ten dayes. Which is the time, two times, and halfe a time that he spake of before.

The mea-
ning of Da-
niels pro-
phesie.

The continuall sacrifice of the temple, was fully ended and taken away by Chrisses one oblation of hymselfe : and the abo- mination of desolation, is set vp in the Church of Christ, the man of sinne boasting hymselfe to be God, as doth the Antichrist of Rome, which setteth vp hymselfe aboue all that is called God, that is aboue all Princes and earthly Potentates. The space therefore

2. Thes. 2.

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therefore betwene the ending of the ceremoniall sacrifices, and Christes comming to iudgement: may be a time, two times, and halfe a time. That is, a long time, twice so long a time, to the fervent desire that Gods elect haue to see the ende: and but halfe a tyme, that is to say, a verie short time in comparison of that euerglasting time, wherein they shall raigne with Christ in glorie incomparable.

words that
remayne
sealed.

This my iudgement I submit to the iudgement of the godly learned: til that time be ended, during which (as the Angell tolde Daniell) those wordes of his must remaine sealed.

Thus much haue I written, to let the reader see, what scriptures you haue brought to proue the oblation of Christes body in the Masse, to be the sacrifice of the Church and new testament. Which as you say, many haue assaulted and oppugned with such direct scriptures & Doctors and good reasons, that it is by them expugned, and can not be by you propugned. Not by tyrannicall power, but by simple and plaine preaching of the Gospell: these men haue preuayled in many places, for a time. And Truth the daughter of Time: hath neuer suffered hir selfe to be altogether overcome by Popes tyranny.

WATSON
diuision. 27
Heb. 9. & 10.

Some scriptures they abuse, what they be, ye shal heare. They alledge saint Paule to the Hebrues. *Semel oblatus est ad multorum exhaurienda peccata.* Christ was once offered to take away the sinnes of many. *Vnica oblatione consummavit in aeternum sanctificatos.* With one oblation he hath perfited for euermore al that be sanctified. These be the scriptures they alledge against the Masse, and they say Christes oblation is perfite, no man can offer Christ but himselfe, which hee did but once, and neuer but once, as though we should say, that Christ was crucified twice or often times.

To this obiection of theirs, wee aunswere that Christ was neuer offred to the death for our redemption but once, and yet otherwise was he offered many times, both of himselfe and of his creatures.

Daniell. 7.

We reade in the prophet Daniell, that Angells offered him

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him in the sight of his father. And also the blessed Virgin *Luc. 3.*
his mother offered him at hir purification, of which offer- *Bernard.*
ring saint Bernard sayth, *Ista oblatio fratres satis delicata videtur, Ser. 3. de pu-*
ubi tantum sistitur domino, redimitur auius & illico reportatur. Thys rificatione.
oblation brethren is very delicate, where he is onely pre-
sented to our Lorde, redeemed with birdes, and by and by
brought home againe.

And therefore we aunswere them, that their argument
is of no strength, to confute one truth by another, when
both may be true, as to reason, Christ was but once offered
vpon the crosse, Ergo he was not offered in the sacrament.
And we tell them, that they doe not consider how Christ is
offred three wayes of himselfe, and also three wayes of man.

First he offred himselfe vpon the crosse really and cor-
porally as Ilayas sayth, *Oblatus est quia voluit.* This is manifest *I say. 50.*
ynough. And here their exclamations of ones ones hath
very good place.

Secondly he offered himselfe figuratiuely in the pas-
chall lambe. For the scripture sayth, the lambe was slaine
from the beginning of the worlde, and the fathers in the *Apo 13.*
olde lawe in all their sacrifices did offer Christ not in sub-
stance, but in figure, and so Christ offering the paschall
lambe at his supper, offered him selfe in figure.

Thirdly Christ offreth himselfe in heauen really and so
continually, as the same Chapter which they bring against
the Masse doth testifie. *Non in m. ni facta sancta Iesus introiuit, ex-*
emplaria verorum, sed in ipsum caelum vt appareat nunc vultui Dei pro *Heb. 9.*
nobis. Iesus entred not into a temple made with mans hand a
figure of the truth, but into heauen, that he might appeare
nowe to the countenaunce of God for vs.

What is this appearing in the sight of God for vs, but
an offering of himselfe for vs to pacifie the anger of God
with vs, to represent his woundes and all that he suffered
for vs, that we might be reconciled to God by him?

This is the true and perpetuall oblation of Christ in
comparison of this in heauen, the bloody oblation vpon
the

Qq.iii.

Ambrose
offi. lib. 1.
Capit. 48.

the crosse is but an Image, as S. Ambrose sayth: *Hic vmbra, hic imago, illic veritas, vmbra in lege, imago in Euangelio, veritas in celestibus: ante agnus offerebatur, vitulus: nunc Christus offertur sed offertur quasi homo quasi recipiens passionem, & offert se ipse quasi Sacerdos vt peccata nostra dimittat, hic in imagine, ibi in veritate, vbi apud patrem pro nobis quasi aduocatus interuenit.*

Here (in this worlde) there is a shadowe, here there is an ymage, there (in heauen) is truth, the shadowe in the law, the ymage in the Gospell, the truth in heauen. Before a Lambe and Calfe were offered, now Christ is offered, but he is offered as man and receauing passion, and he offereth himselfe as being a priest to take our sinnes awaye, here in ymage, there in truth, where with the father as an aduocate he maketh intercession for vs.

The same thing he wryteth also vpon the 38. Psalme. So that it is very plaine without al controuersie, that Christ doth offer himselfe now most perfitey in heauen for vs, being our aduocate to the father face to face, & as saint Iohn sayth. *Ipse est propitiatio pro peccatis nostris*, he is a sacrifice propitiatorie for our sinnes, he sayth not he was, but is, and after the most perfitest maner that can be, in respect whereof the very true and reall oblation for our redemption vpon the crosse, is an ymage.

So that by this we see by the plaine scripture, that Christ offered himselfe three wayes, besides the oblation of himselfe in his supper, which is the point we be about to declare.

And euen so is he offered of man three wayes likewise. First figuratiuely, in the oblation of the olde testament.

When Abraham being about to offer his owne deare sonne, and by Gods prouision offred in his stede a Ramme, and when Melchisedech offered bread and wine, and the Iewes the pascall lambe and their burnt offerings: what did they offer but Christ in figure, whose passion those offerings did signifie? Which offerings did of themselves worke nothing inwardly, and therefore were called *Iustitia carnis*, the righteousnesse of the fleshe, but by them they did protest

2. Iohn. 2.

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test their sinne, and declared their fayth, of whome they looked to haue remission.

Secondly, we offer Christ mystically in our daylie sacrifice of the Masse, where Christ is by his omnipotent power presented to vs in the sacrament, and of vs againe represented to his and our father, and his passion renewed, not by suffering of death againe, but after an vnbloudy manner, not for this ende, that we should therby deserue remission of our sinnes, but that by our fayth, deuotion, and this representation of his passion we most humbly pray almighty God to applie vnto vs by Christ that remission, which was purchased and deserued by his passion before.

The holte of these two sacrifices vpon the crosse and vpon the altar, is all one in substance, but the maner is dyuers, and the ende is dyuers, that by this meanes (as Christ himselfe hath instituted) we might celebrate & make commemoration of his passion. This is onely the sacrifice of the priest by publicke ministration, but verily and in affection it is the sacrifice of the whole Church, which euery member of the Church doth vse and frequent, and no man doth impugne it, but he that professeth open warre against the Church.

Thirdly Christ is offered by man spiritually onely by the meditation of our minde, when we thinke and remember his passion, and in our deuout prayer beseech God to shewe vs mercy for it.

Thus euery christen man and woman, in all places and times vppon the altar of his owne heart, ought to offer Christ to the father, after which sort of spirituall oblation we be all both men and women, priestes and kings, being as saint Peter sayth. *Sacerdotium sanctum, offerentes spirituales hostias 1. Peter. 2. acceptabiles Deo per Iesum Christum.* An holy priesthood offering spirituall sacrifices, acceptable to God by Iesus Christ.

Now considering these three wayes, shall it be a good argument, to inculcate one way, and to reiect the rest? To alledge one member of a deuision, to the reiection of the

Rr. j.

other?

The second Sermon

other? This is the peculiar maner of the heretikes the enemies of Christ, as they did in the matter of the sacrament, by the spirituall eating of Christ to confute and reiect the reall and corporall eating of Christs body in the sacrament.

Such shiftes and fonde arguments they haue to seduce the vnlerned withall, which when they bee espyed and detected they appeare as they be Deuillishe and pernycious Sophistrie.

CROWLEY.

Hebrues. 9.
Watson con-
firmeth our
allegation of
Scriptures.

Whereas you go about to perswade your hearers, that we abuse the wordes of saint Paule to the Hebrues: your answer that you make to our obiection, doth affirme that we do vse those scriptures aright. For to what ende hath any of vs alleged them, other then to proue, that Christ was but once offered for the redemption of mans sinnes: and that therfore he is not offered for sinnes in your popishe Masse.

In argumēt
for Watson to
answere.

These be the scriptures (say you) that they alledge agaynst the Masse: as though those scriptures were of no weight in comparison of those that you haue to alledge for the Masse. Or else that they were wrested so farre out of square: that all the world might see, that they make nothing for the purpose. But that the reader may see, that these scriptures, so alledged as they be by vs against the Masse, be of some force to proue that which we would proue by them: I will vpon these scriptures and your answer, forme this reason or argument. Whatsoever action is but once done, is not done often or euery day. But Christ is but once offered for sinne. Ergo, he is not offered often or euery day for sinne. Disproue this argument if you can.

Rom. 6.
Hebr. 9.

You would make your hearers beleue, that we go about to confute one truth by another. But I trust to cause the reader to see: that you confirme one lye by another. We graunt that it is true, that Christ was offered but once for sinne: and that that once must needs be by shedding of his blood. For as saint Paule sayth, *Stipendium peccati mors*. The rewarde of sinne is death. He therefore that should take away sinne must die. And without the effusion of blood, there is no forgiveness of sinnes. Therefore Christ

Christ that should purchase forgiveness of sinnes : must needs haue his blood shed , according to the figures of the olde lawe, which did all preach the shedding of the blood of him that should purge vs, and make vs cleane from sinne.

We do not by the affirming of this truth : denie any other truth. But if there be any that will say, that Christ is offered for sinne any oftner then once, or any otherwise then by death and the shedding of his blood : then doe we alledge this truth (grounded vpon the scriptures, and confessed by you) agaynst that falsehode affirmed by such as say that Christ is offered for sinne oftner then once, or any otherwise then by death, and the shedding of his blood.

If you can finde any imperfection in Christs one oblation once offered : then blame vs, for that we say it is perfite. And if you can finde any man or other creature, that is able to offer Christ for sinne : then blame vs, for that we say, that none can offer him for sinne but himselfe.

But you haue found in Daniell the Prophet : that the angels offered Christ to his father. And in Luke, that his mother offered him at his purification. You should haue alleged Hieroms exposition of Daniels words, as you haue done Bernarde for the other : and then men might haue taken you for such one, as you by alledging this place, for this purpose, do shew your selfe to be. That is neyther learned nor wise. Saint Hierome sayth thus. *Totum quod dicitur, oblatum eum omnipotenti Deo, & accepisse potestatem, & honorem & regnum : iuxta illud Apostoli accipiendum est. Qui cum in forma dei esset, &c.* All that which is sayde, that he was offered to the almightie God, and that he receyued power and honour, and a kingdome : must be taken according to the saying of the Apostle. Which beyng in the forme of God : he thought it no robbery to be equall with God. &c.

What shamelesse beast would saye, that Daniell sawe the Angels offer Christ in sacrifice to his father : because the text sayth, *Et in conspectu eius obtulerunt eum.* And they presented hym before him. But you were so farre in your oblations : that you could not remember that *Offero* hath any other signification, then

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to offer sacrifice. Those thousandes therefore, that Daniell sawe attending vpon the auncient iudge, must needes make a sacrifice of Christ: because they presented him before that iudge.

Leuit. 12.

And the virgine Mary because she presented hir sonne Iesus in the temple, according to the law of Moles: she must needes be sayd to offer him in sacrifice. The lawe did not require that the first begotten sonne should be offered in sacrifice: but that there should be a sacrifice offered for him. The virgine Marie therefore coming to the temple to do for hir first borne sonne according to the law: did offer that offering that the law did require. The Evangelist saint Luke, who wyrteth the Hystorpe, sayth that they brought Iesus to Jerusalem, *ut sisterent eum Domino*, to set him before the Lord, or to make him appeare before the Lord.

*Bernard.
Sermon. 3.
De purifica.*

If Bernarde and you can proue that *Sisto*, doth signifie to offer in sacrifice: then will I graunt you, that Christ was offered by his mother as a sacrifice. But Bernarde himselte doth in the same place that you cite, expound his owne meaning better then you will vnderstand him, when he sayth, *Offer filium tuum virgo sacrata, es benedictum fructum ventris tui domino representa.* Offer thy sonne (A holy virgine) and shewe forth vnto the Lord, the blessed fruit of thy wombe. Here it appeareth, that in this place Bernarde doth by offering vnderstand representing, or shewing forth. Yea, the very words that you cite, do declare Bernards meaning to be other then you would haue it seeme to be. For he sayth, *Tantum sistitur Domino.* He is onely set forth or represented to the lord.

*Bernards
meaning
made plaine
by his owne
wordes.*

Esay. 53.

And therefore we aunswere you, that our arguments are to strong for you to confute, by telling vs that Christ is offered thre wayes of himselte, and thre wayes of man. For we know that he was neuer offered for sinne, mo wayes then one. But let vs see how you proue these six maners of offering Christ. First he offered himselte vpon the Crosse, you say (and that truly) and you proue it by the saying of Esay. *Oblatus est, quia voluit.* He was offered because he was willing so to be. In the same Chapter is a place which some of vs haue alleaged against the sacrifice of your Masse: and I thinke will not be easily aunswered of you. Which is this. *Livore eius sanati sumus.* By his stripes or bruises, are we made

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made hole. Out of which wordes I reason thus. Whatsoever wound is thorowly cured and made hole: needeth no further playstering. But the wound that sinne gaue vs, is thorowly healed by that once offering of himselfe that Esay speaketh of: Ergo it is superfluous to haue any other sacrifice to cure that wound. &c

An argument
agaynst the
sacrifice of
the Masse.

Secondly, Christ offered himselfe in figure, when he offered the Pascall Lambe. And this you proue by the. rig. of saint Johns Revelations. The Lambe that was slaine from the beginning of the worlde. Here is no abusing of Scriptures: when the text hath relation to a thing done two thousand yeares before the Pascall lambe and other sacrifices were instituted, is restrained to proue, that the thing that it hath relation to, was done by that Pascall Lambe and other sacrifices, instituted by the lawe that was ordeyned so many yeares after.

Apoc. 13.

When promise was made to the first man, that the seede of the woman should breake the serpents heade, and that promise was beleued of them to whome it was made: then was the Lambe Christ slaine vnto them that beleued the promise, and so hath bene to as many as haue hitherto beleued that promise. And the memorie of this promise hath bene kept, by the Pascall Lambe and other sacrifices: and the maner of the fulfilling of it, plainly paynted out, to such as could consider them with a spirituall eye. But the offering of the Pascall Lambe and other sacrifices, was not instituted, that the offerers might thereby offer by Christ figuratiuely: but to keepe in memory, the promise, and to set forth before their senses, the maner of the fulfilling of the promise, when the time of fulfilling the same should come.

How Christ
hath bene
slaine from
the begin-
ning.

The Pascall also, had one spectall vse: which was to keepe in minde, the wonderfull deliuerance that God wrought in Egypt, as it appeareth in Exodi. Where it is written thus. *Cum dixerint filij vestri: quia est ista Religio? Dices eis. Victimam transitus domini est: quando transiuit super domos filiorum Israel in Egipto, percutiens Egiptios, & domos nostras liberans.* When your children shall saye, what is this Religion: you shall say vnto them. It is the sacrifice or slaine offering, of the Lordes passing by: when in Egypt he passed ouer the houses of the children of Israell, and slue the Egyptians,

Exod. 12.

The speciall
vse of the
Passouer.

R. iiij.

Egyptians,

August. de
Verbis Apo-
stoli. sermo. 6.

Egyptians, and deliuered our houses.

And saint Austen sheweth a nother vse of the olde Paschall: which is to signifie the death of Christ, by slaying of the Lambe, and our emendement of life, by the eating of it with unleaunened bread. His wordes be these. *Celebrabatur Pascha in veteri populo, sicut nostis, occisione Agni cum AZymis: ubi occisio ouis, Christum significat, AZyma autem, nouam vitam. Hoc est, sine vetustate fermenti.* The Passouer was in the olde people, celebrated, as you know, in the killing of a Lambe with unleaunened breade: where the killing of the shepe, doth signifie Christ, and the unleaunened bread, a newe lyfe, that is without the oldnesse of leauen. And a little after he saith, *Venit verum Pascha, immolatur Christus, transitum facis à morte ad vitam. Transitus enim interpretatur hebraice Pascha.* The true Passouer is come, Christ is offered vp, he passeth from death to life. For Paschal in the Hebrue, is interpreted, passing by, or passing ouer.

why Christ
would eate
Passouer.

Here is no worde of the offering of Christ figuratiuely in the olde Paschall: but when Christ passed from death to life, then he was offered, sayth saint Austen. Wherefoze I conclude. That Christ did not offer himselfe figuratiuely in the olde Paschall, neyther did the fathers of the olde lawe, offer him in their sacrifices. But as all the faythfull fathers that beloued the promise, did offer passouer and other sacrifices, thereby to shewe their due obedience to the lawe of God, by which those things were commaunded to be done, trusting y when the time should be fulfilled, God would performe his promise: so did Christ obserue al y points of the law, absolutely, that being free from the curse of the lawe, he might delyuer from that curse, those that were vnder it.

Painters
diuinitie.

Thirdly, Christ offereth himselfe in heauen, really, and so continually: as the same Chapter that we bring against the Masse doth testifie (say you) *Non in manufacta, &c.* Jesus entred not into a temple made with handes, &c. It seemeth that you haue learned some painters diuinitie: where you haue seene Christ representing his woundes to God his father, to moue him to haue compassion vpon vs, for whose cause he hath suffred those woundes.

What which you gather of this place of saint Paule: doth shewe you to be very nigh a dangerous errour, if you be not al-
ready

ready fallen into it. That is the error of the Anthropomorphits, which supposed God to be as a man: not onely in bodily shape, but also in humane affections. As though a thing once done could be present with him; both before and after it is done for ever: but must be still presented before him to move his affections by the sight thereof, which other wise would forget it, as a man doth. Now you can avoid this, I can not say affirming (as you do) that Christ is entered into heaven, to offer himselfe for vs. &c. watson very nigh a dangerous error.

We haue learned, both by the scriptures, and also by the ancient writers: that there is with God neyther time to come, nor time past, but all present. The woundes of Christ were present in his sight before Adam was made: and so are they now and shall be for ever. Christ needeth not therefore, perpetually to stande representing bys woundes, that we might be reconciled by him: for as many as shal be reconciled to God by Christ, were before the foundations of the worlde were layd, reconciled to him in Christ, and doe and shall remaine reconciled for ever. Ephes. 1.1.

God had appointed a time, wherein Christ should worke the worke of our reconciliation, which time is now past with vs, but still present with him: and he hath also appointed a time wherein we that be by him reconcyled, shall enioy the fruit of that reconciliation, that is everlasting glorie in his kingdome, which with vs is yet to come, but with him it is already present. In y meane season, Christ hauing offered one oblation for sinne (as Saint Paule sayth) doth for ever sit at the right hande of God: from thenceforth taryng tyll his enemies be made his footestole. For by one oblation he hath made perfite for ever: those that be sanctified. That is, those which be made holy by the spirit of adoption: whereby they cry vnto God, Abba father. Hebr. 10. Rom. 8.

But you haue founde saint Ambrose, in two places of his workes, to be of your minde: and to accompt the sacrifice that Christ made vpon the crosse, to be but an ymage of a sacrifice, in comparison of that which he maketh perpetually in heauen. If Ambrose were now lyving, and did knowe of your doing: he could not thinke well of you, that would make him a maintayner of your fond opinion, of Christes perpetuall offering of himselfe, drawing his wordes so farre from his meaning. Ambro. li. 1. Officio. Ca. 48. & in Psal. 38.

Psalm. 38.

Ambrose openeth his owne meaning.

By occasion of the wordes of the Prophet Dauid, where he sayth. *Notum fac mihi Domine. &c.* Lorde, let me know mine ende, and what the number of my dayes is, that I may know what it is that I lack: saint Ambrose doth note, that the ende which the Prophet doth desire to know, is that day wherein every one shall rise out of the earth in his order, wherein our perfection doth begin. Here therefore (sayth Ambrose) that is in this mortall state: there is a let or impediment, there is infirmitie, even in such as be perfite, but there (that is in the lyfe to come) there is full perfection. Therefore, he desireth to knowe, what dayes of eternall lyfe, are yet remayning, not what dayes be past. What he may know what he himselfe lacketh, what the lande of promise is, which bringeth forth continual frutes, what maner dwellings, the first, second, and thirde dwelling are wth the father, wherein every man doth rest according to his worthynesse. We therefore (sayth he) must desire those things wherein perfection is, wherein the truth is. *Hic umbra, hic Imago, illic veritas. &c.* Here is the shadow, here is the ymage, there is the truth. And so forth, as you haue cyted. But to the ende of those wordes that you rehearse: he addeth a sentence that doth make his meaning more playne. *Hic ergo in imagine ambulamus, in imagine videmus: illic facie ad faciem, ubi plena perfectio, quia perfectio omnis in veritate.* Here therefore (sayth Ambrose) we walke in an ymage, we see in an Image: then we shall see face to face, where there is full perfection, bicause all perfection is in truth.

Who would thinke that any man of learning, coulde be so blynded, as to vnderstand these wordes of Ambrose as you doe: His whole purpose is to declare, that in this mortall state: there can be no perfection in any thing. But the most perfite things that be here: are but as ymages are in comparison of those things whereof they be ymages. Yea, the mediation of Christ betwixt God and man: was not without imperfection, in the ymage and outwarde shewe thereof. For he suffered (sayth Ambrose) as a man, and as one worthyly condemned to die. And he offered himselfe as a priest doth offer sacrifice: to release vs of our sinnes. Here (that is, in the mortall state) he walked in an ymage. But there

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there (that is in the immortall state) he walketh in the truth. That is, a verie Aduocate, without any outward thew or ymage of one that should not be able to bring to passe that which he hath taken in hande: that is the restoring of man to the fauour of God agayne.

According to this meaning doth Ambrose wryte vpon the Psalme that you name. *Ascende ergo in cælum: & videbis illa quorum umbra hic erat, vel Imago.* &c. Clime vp into heauen therefore (thou man) and thou shalt see those things, the shadowe or ymage whereof was here. Thou shalt see, not in part, nor in a darke speeche: but in perfection. Not vnder a couering: but in the light. Thou shalt see that priest, which is a priest in deede, euersing and continuall: whose ymages thou didst see here, Peter, Paule, John, James, Mathew, Thomas. Thou shalt see him a perfitte man now, not in an ymage, but in power.

*Ambrose in
Psalm. 38.*

And to put all men out of doubt, that Ambrose meaneth not to maintaine your madde assertion, of a perpetual oblation made by Christ in such sort as you imagine. I will let the reader see what he wryteth vpon the same place to the Hebrewes that you do alledge. *Si semel oblati non sufficeret:* &c. If he had not bene able by being once offered, to take away the sinnes of all that beleue in him: he must haue suffered oftentimes, since the beginning of the worlde. For the auoyding whereof: he did once suffer in the ende of the worlde, to consume vtterly, the sinnes of many. And why of many and not of all? Because all doe not beleue. &c. Here it is manifest, that Ambrose supposed that the sinnes of all the faithfull, were cleane consumed, by that one oblation that Christ offered once for all.

Hebr. 9.

So that it is playne without all controuersie: that Ambrose minded not to teache that Christ doth continually offer himselfe a sacrifice to his father for vs: but that the mortall state in this worlde, is in comparison of the immortall state in heauen, but even as an ymage is, in comparison of the thing that it doth represent. As for the place that you cite out of saint Johns Epistle: is answered by that which you your selfe haue sayde of the first way of Christs offering of himselfe. For you say that y was done really,

S l. j.

really, and corporally: and that our exclamations of once, once, haue very good place there. I am sure you do not thinke, that this most perfite maner of offering that you speak of here (wherof you say the first was but an ymage) should be other then real & corporal. And then how serueth our exclamatiō of once, once, in y first: vnlesse it doe vtterly exclude this last, y you doe so greatly extoll:

was and
shall haue no
place in God.

I know, that saint Iohn hath sayde *Aduocatū habemus apud Patrem, Iesum Christum iustum: & ipse est propitiatio pro peccatis nostris.* We haue an Aduocate with the father, which is Iesus Christ the righteous: & he is the propitiatorie sacrifice for our sinnes. He sayth not, he was (say you) but he is. I thinke the Diuines of your owne sort: doe lament to see you take holde of so slender a stay as this, to keepe you from falling. For what Diuine knoweth not: that was, and shall, haue no place in Gods doings, when men will speake properly of him and his doings: God in himselfe is alwayes that, which with vs, and in our maner of speche, he is sayde to haue bene, or shall be. It would haue done well, if you could haue cyted but one wytyer, eyther auncient or newe: that vnderstandeth this place as you doe. But because there is none to be cyted: you slip it ouer, with, so by this. &c. But that the reader may see how worthy of credite you be: I will let him see the iudgement of the auncient Grecians, gathered by one that you haue in these Sermons cyted for your purpose moze then once. Oecumenius vpon this place sayth thus. *Aduocatū verò dicit eum: qui Patrem pro nobis precatur siue flectit. Humano autem modo, & dispensatione quadam hac dicta sunt: quemadmodum & illud, Filius nihil potest facere à se ipso. Hac enim dicit: ne Deo aduersari videatur. Nam quod etiam filius haberet potestatem remittendi peccata: ostenderat in Paralytico. Sed & discipulis dando vt peccata dimitterent: ostendit, quod sua potestate hoc tribueret. Verum, vt diximus, aut dispensatorie hoc dicit nunc Apostolus: aut ostendens eandem filij cum patre naturam, eandemq. potentiam. Et quod quicquid faceret vna trium sanctarum personarum: commune esset & reliquis.* He calleth him an Aduocate: which doth entreate the father for vs, or cause him to relent. But these wordes are spoken after the maner of men, and by a certaine dispensation: euen as is this. The sonne can doe nothing of himself: These wordes

Iohn. 5.
Math. 9.
Iohn. 20.

Christ called
an Aduocate
by dispensa-
tion.

wordes he speaketh : least he should seeme to be against God. For he had already shewed in the man that was sick of a palsy : that the sonne also, had power to forgiue sinnes. Also in gyuing hys Disciples power to forgiue sinnes : he shewed that he did by his owne power graunt that. But as I haue sayde, the Apostle doth speake this now, epyther by dispensation : or else to shewe that the nature and power of the sonne, is all one and the same with the father. And that whatsoeuer thing one of the thre holy persons should doe : the same should be common to the rest.

By this we may see : that you haue wrested the plaine scriptures, to proue the thre folde offering of Christ, beside the oblation of himself in his supper, which is the point that you go about to declare. We deny not that Christ is our aduocate, and sacrifice propitiatorie for our sinnes: but we confesse, that he is, hath bene, and shall be so for euer, extending the vertue & force of his death and bloudshedding, to all the saythfull that epyther haue bene, or shall be, betwene the first man and the last. But the action of oblation, is but one and once done vpon the crosse, when he sayd *Consummatum est*. It is finished.

The act of mediation once done.

As for the thre wayes that you say Christ is offered by man : are not worthy the weighing. Figuratiuely (you saye) Christ is offered in the oblation of the olde Testament. Here, was, would haue serued better then, is. And yet he was not then offered: as I haue shewed in that which I haue answered to the seconde way of Christs offering himselfe.

In your Masse, you say, you offer him mystically. I might conclude, that therefore you do not offer him, really and corporally: and so set you against your selfe. For you haue sayd oftentimes in these your two sermons : that you receiue and offer christ in your Masse, really, corporally, and naturally. But you will vnderstand by mystically, as you doe by sacramentally : and saye that mystically, is verily, and really. For you haue learned of Gracians glose to say : *Statuimus : id est. Abrogamus*. We decre, that is, we do abrogate : you may giue to wordes what signification you lust. But such as be learned in the tongues, doe knowe that mysticall, can not signifie, reall, naturall and corporall.

Distinction, 4
Mysticall
can not be
reall. &c.

A number of things (you say) are done in your Masse. That

S. y.

is

is to say, Christ is by his omnipotent power presented to you: and of you, to his and your father. His passion is renewed: and the remission that was purchased and deserved thereby, humbly prayed for to God, that the same may be applyed vnto you by Christ. &c. Because all this is but your bare assertion without prooue, either by authoritie or reason: It shall suffice that I answer as saint Hierome doth in like case, *Hoc quia de scripturis. &c.* Because this thing hath none authoritie of the scripture: it is as easily condemned as allowed.

Hiero. in
Mat. 23.

But here I must tell you, that in one point, you dissent from many of your sort: which say that the massing priest doth by his masse apply the passion of Christ to them that he sayth Masse for. And you do but ioyne it with your sayth and deuotion in making humble prayer to God, that it would please him to applye to you the remission that Christ hath deserved by his passion.

1. Peter. 2.

To proue the third way that men offer Christ, which is (say you) by the meditation of the minde. &c. You alledge the saying of Peter, *Sacerdotium Sanctum. &c.* How well these wordes of Peter do serue to proue your offering of Christ onely by meditation of minde: shal easily appeare to such as will reade the rest of that Chapter. They shall finde that the spirituall sacrifices that Peter speaketh of there: are a godly and honest lyfe, full of good woorkes, and not such idle meditations as you ymagine.

Spirituall
sacrifices.

Now, seeing that you haue deuided the offering bp of Christ into so many members, and haue proued but one: shall it not be a good argument to inculcate one & reject the rest? This is the peculiar manner of the Papists, the professed enemies of Christ, even as they doe in teaching the recall and corporall eating of Christs bodie in the sacrament: so in this matter of the sacrificing and offering of Christ, to imagine a multitude of members, where in deede there is but one. And by such subtile shiftes: they do seduce the vnlearned. But when they be espyed and detected: they appeare (as these of yours do) euen as they be: deuillish and pernicious Sophistrie.

WATSON.

Furthermore, if any man as yet doth stand in doubt whether

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whether men lawfully offer Christ to the father or no: let him call to remembrance what I haue sayde before out of Dionisius Areopagita, where the Bishop (as he sayth) doth excuse himselfe that he offereth the host of our saluation, alledging that Christ did so commaund to be done, saying, do this in my remembrance.

Let him also remember the saying of the counsell at Nece. That the Lambe of God that taketh away the sinnes of the worlde, is offered of the Priestes, not after a bloody maner.

Saint Augustine sayth. *Per hoc sacrificium (in forma serui) & sacerdos est, ipse offerens, ipse & oblatio, cuius rei sacramentum, quotidianum esse voluit ecclesia sacrificium, cum ipsius corporis ipse sic caput, & ipsius capitis ipsa sit corpus, tam ipsa per ipsum quam ipse per ipsam suctus offerri.* By this sacrifice (in the forme of a seruaunt) Christ is a priest, being himselfe both the offerer and the oblation, of which oblation hee woulde the daylye sacrifice of the Church should be a sacrament, and seeing he is the heade of that body, and the Church is the body of that head, aswell the Church by Christ, as Christ by the Church is accustomed to be offered.

A notable place resoluing diuerse doubtles, declaring that the dayly sacrifice of the Church which is the Masse, is a sacrament of Christes passion representing the same, and further that Christ offering himselfe vpon the Crosse, did also in himselfe offer his mysticall bodie the Church, and thirdly that the church Christs body doth not only once or twise, but is accustomed to offer Christ hir head to God in hir dayly sacrifice.

Heare yet a place of Saint Augustine as plaine as this. *Heberi in victimis pecorum prophetiam celebrabant futura victima quam Christus obtulit unde iam Christiani peracti eiusdem sacrificij, memoriam celebrant, sacro sancta oblatione & participatione corporis & sanguinis Christi.* The Iewes in their sacrifices of beastes, did celebrate the prophecie of the sacrifice to come which Christ offered. The Christen men now doe celebrate the memorie of the

S f. iij.

same

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same sacrifice of Christ that is past by the most holy oblation and participation of Christes body and blood.

Marke howe that he sayth christen men celebrate the memory of Christes passion, wherewithall? euen by the offering of the same body that suffered passion. I nede saye no more for this poynt, that men doe and did vse from the beginning, to offer Christ to the father.

CROWLEY.

August. de

Ciuitate Dei.

Lib. 10 cap. 20.

Watson will
follow the
most vnlikely

The wordes that you cite out of Dionisius, and the Councell at Nice : are sufficiently answered in the places where you alledged them. Concerning the place that you cite out of Austen: you know how much those booke *De Ciuitate Dei*, haue bene corrupted, and what great trauaile and paynes Lodouicus Viues toke in conferring of diuers copies, that thereby he might (as much as it was possible) set forth the worke of Austen in such sort as he wrote it. Upon these wordes *Cum ipsius corporis, ipse sit caput*: he noteth, that in the booke that he found in Colene and Bruges, it is written thus. *Quæ cum ipsius capitis corpus sit: se ipsam per ipsum dicit offerre.* Which Church being the bodie of that head: sayth that she doth through him offer vp hir selfe. And in another Copie also, he found it euen so: sauing þ in the place of *dicit*, it was written *discit*, so that the sentence is thus. Which Church being the body of that head: doth learne by him to offer vp hir selfe. What seuer you thinke of this diuersitie of readings: I thinke that all the learned and wise that be trauayled in Austens workes, will think either of these readings, to be more like to be Austens, then that which you follow. And then hath Austen sayd thus. By this (being in the forme of a seruaunt) he is a priest, he himselfe offering, and being the oblation. The sacrament whereof, he would haue the dayly sacrifice of the Church to be. Which being the bodie of that heade: doth say that she offereth vp hir selfe through him. Do leauneth by him to offer vp hir selfe.

Nowe, what do these wordes of Austen make for your purpose? That is to proue that the Masse is þ sacrifice of the Church, and that Christ is offered therein. That Christ offered himselfe no man doubteth; and so he was both Priest and sacrifice. And that

that the Church hath learned of him to offer hir selfe. As sayth, that she doth through him offer hir selfe: no man will denie. And that this dayly sacrifice of the Church, wherein she offereth hir selfe, is a sacrament of Christes offering of himselfe: every man will graunt. For as Christ offered himselfe: so doth the Church offer hir selfe, being both priest and sacrifice.

Here is your notable place, that resolueth so many doubtles. It were best for you, first to be out of doubt of the reading: and to be sure, that this which you folowe is not agaynst that which the same Austen wyrteth in other places of his workes, and agaynst the holy scriptures. For in such case Austen desireth no credite.

August. lib. 3.
de Trinitate.

The other matter that you alledge out of Austen, may easily be graunted, and yet your conclusion neuer the latter denied. For who will not confesse that Christians doe celebrate the remembraunce of Christes sacrifice: when they be partakers of the holy Communion of his bodie and bloud? And who will denie, that the fathers vsed to call that holy sacrament by the name of sacrifice or oblation, because it is the sacrament and remembraunce of that sacrifice that Christ offered once for all. I neede not therefore to say any more of this poynt. For it is manifest: that men neyther do, did, nor coulde at any tyme, offer Christ to his father. He onely was found worthy to offer a sacrifice to take away sinne. And because no man can offer a greater sacrifice then himselfe: our sauour Christ hath offered himselfe once for all, and remaineth a Priest for euer. So that his one sacrifice endureth for euer: being in it selfe infinite, and shall neuer be consumed. But as saint Augustine sayth. *Tibi hodie Christus est, tibi De verbis quotidie resurgit.* Thou hast Christ this daye: he ariseth for thee every day.

August. cont.
Faust. Li. 20.
Capit. 18.
August. ad
Bonif. Epi. 23.
Chrysost. ad
Heb. homi. 17.

mini secund.
Lucam. ser. 28.

They say the sacrifice of the Masse diminisheth and taketh away the glorie of Christ, they say so, but proue it not.

WATSON
diuision. 29

But in very dede, nothing doth more set forth the glorie of Christ, and his true honor. The honor of God is considered two wayes, inwardly by fayth, outwardly by extertall

Ss. iiii.

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August. contra. Faustum. lib. 20. cap. 21.

tall adoration, *Latria* which in English signifieth the honor that is due onely to God, and to no creature, is the worke of fayth, and sacrifice is a kinde (*Latria*) of godly honour as saint Austen sayth: *Ad hunc cultum latria pertinet oblatio sacrificij. &c.* To this godly honour called *Latria*, the oblation of sacrifice doth pertayne, and for that cause it is called Idolatrie if any sacrifice be done to Idols, and therefore we doe sacrifice neyther to martyr nor yet to an aungell, but onely to God.

Fayth ought to be vnfayned and liuely and then it is true honour. For hee that erreth in fayth, or fayneth to haue fayth, doeth not exhibit honour and reuerence due to God.

Againe, he that hath true fayth, but yet dead for lacke of charitie, he giueth reuerence to god, but not perfite, and therefore not pleasaunt to God, because he honoureth god with his vnderstanding but not with his affection.

He that hath true and liuely fayth, honoureth and worshippeth God in spirite and truth.

The externall and outwarde honour procedeth from the inwarde honour, and is the protestation, practise and vse of it, the worke of fayth outwardlye declared. And whereas sacrifice is the speciall and chiefest adoration that can be, therefore this sacrifice of Christes owne bodye and blood in the Masse beyng institute of Christ by his owne expresse commaundement (as I haue shewed alreadye) doth not onely not diminishe the glory of God, but is the verye highest honour of God that man can giue.

They say it is a derogation of the passion of Christ, but it is not so good people, for the sacrifice of the Masse doth ascribe altogether to Christ, for it is the passion of Christ.

Vnderstand well what I say and iudge not till ye heare what I meane.

Cypri. lib. 2. Epist. 3.

Saint Cyprian sayth. *Passio domini sacrificium est quod offerimus.* That sacrifice: which we offer is the passion of Christ. A straunge saying, but yet saint Augustine declareth more plainly

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plainly what is ment by it, in these wordes. *Vocatur ipsa immolatio carnis quæ sacerdotis manibus fit, Christi passio mors crucifixio, non rei veritate, sed significante, mysterio.* The oblation of Christs flesh which is made in the handes of the priest, is called Christes passion, death & crucifying, not by the truth of the thing, but by the mystery signifying. —As though he should say it is called Christes passion, not for that Christ in very deede suffereth passion againe, but for that in mysterye, it reneweth, representeth, and signifieth his passion againe.

For while that we haue no worthy thing of our selues nor in our selues to render to God for all his benefites, and as the Psalme sayth: *Quid retribuam Domino pro omnibus quæ retribuit mihi.* What shall I giue to God againe, for all that hee hath giuen to me? We may do euen as the Psalme doth answer. *Calicem salutaris accipiam & nomen domini inuocabo.* I shall take the cup of our sauour and call vpon the name of our Lord. I shal take his passion representing to God the father the worke of our redemption, that we thereby being partakers of his bloudie sacrifice once made vpon the crosse, and now by this our commemoration renewed againe may be replenished with the fruite of his passion and death. For saint Augustine sayth: *Ex ipsis reliquijs cogitationis, id est, ex ipsa memoria quotidie sic nobis immolatur, quasi quotidie nos mouet, qui prima sua gratia nos innotauit.* Of the leauings of our cogitation, that is to say, of this very memory and commemoration, Christ is so dayly offered of vs, as he doth make vs newe men dayly, which by his first grace (in baptisme) did once make vs newe.

See how we offer Christ dayly in commemoration and what benefite of innouation we receyue thereby.

Chrysostome also sayth: *Non aquam de hoc nobis fonte largitur, sed sanguinem viuum qui quanq̃ ad mortis dominica testimonium sumitur nobis tamen causa sit vite.* Christ out of this fountaine (of the Chalice) giueth vnto vs not water, but liuely bloud, which although it be receyued for the testimonie of Christes death, yet to vs it is made a cause of lyfe.

Tt.j.

Is

The second Sermon

Is not this to haue fruite of Christes passion applied vnto vs, when wee receyue life by receyuing of that which is offered in commemoration of Christes death.

Gregorius
bomil. 37.

Gregor. li. 1.
Dialog. lib 4.
Capit. 58.

Saint Gregorie sayth. *Quoties ei hostiam suae passionis offerimus, toties nobis ad absolutionem nostram passionem illius reparamus.* As often as we offer to him the host of sacrifice of his passion, so often we renewe and repaire his passion to vs for our absolution and perfection. And in another place he saith. *Hac victima singulariter ab aeterno interitu animam saluat, quae illam nobis mortem unigeniti per mysterium reparat.* This sacrifice doth singularlye saue the soule from eternall destruction, which by mysterie renueth vnto vs the death of Gods only begotten sonne. By these authorities ye see, that the sacrifice of the Masse doth nothing derogate from the passion of Christ but most of all doeth exalt it, repaying and renewing it for vs in the sight of the father, that we therby may be renewed in grace, and receyue life, perfection, and saluation.

CROWLEY.
The Masse
doth dimishe
Christes
glozie.

Esay. 63.

Osea. 13.

You saye, that we proue not that the Masse doth diminishe the glozie of the passion of Christ. You shall haue a short and a plaine proue: and leysure ynough to disproue it. Christes glozy is to haue conquered death, hell, and damnation, alone in his owne person, as it was prophced by the Prophets. *Torcular calcami solus, & de Gentibus non est quisquam mecum.* I alone haue troden the wine presse: and there is not one of the people with me. And another Prophet sayth. *Perdidisti te, Israell: tantummodo in me auxilium tuum.* Thou hast cast away thy selfe, O Israell: in me alone is thy helpe. And againe the same Prophet sayth. *Ero Mors tua, O Mors, morsus tuus, inferne.* I will be thy death: O hell, I will be thy sting. But the sacrifice of the Masse will not suffer that. Ergo, &c.

A proue of
that which
Watson sayth
is not proued

But least you shoulde picke a quarrell to the forme of mine argument: I will frame it in figure and mode. Whatsoeuer is thought to be an helpe to Christ, in the conquering of death, hell, and damnation, doth diminishe the glozie of Christ. But the sacrifice of the Masse is thought to be an helpe. &c. Ergo, the sacrifice

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the of the Masse doth diminish the glorie of Christ. The maior proposition is proued by the scriptures aboue mentioned. The minor is proued by your owne doctrine, in the beginning, middle, and ende of both these sermons of yours. Ergo, the conclusion must necessarily folow.

Now that I haue proued that which (you say) was not before proued: let vs see whether we can disproue your two assertions. First you say, that nothing doth more set forth the glorie of Christ and his true honor: than doth the Masse. If you can not disproue that argument that I haue made for the proufe of that which we haue sayde: then is this that you haue sayde, sufficiently disproued by that argument. But you haue founde saint Austen to be of your minde, when he sayth, *Ad hunc cultum &c. To thys godly honour. &c.* In the matter that foloweth in the same Chapter, saint Austen doth make his owne meaning more playne then it can appere by these onely wordes that you cite. He sayth thus. *Sacrificium laudis glorificabit me, & illic via est, vbi ostendam illi salutare meum. Huius sacrificij caro & sanguis, ante aduentum Christi, per victimas similitudinum promittebatur: in passione Christi per ipsam veritatem reddebatur, post ascensum Christi, per sacramentum memoria celebratur.* The sacrifice of praise shall glorifie me: and there is the way where I wyll shewe my sauing health vnto him. The flesh and bloud of this sacrifice, was before the comming of Christ, promised by sacrifices of similitudes. In the passion of Christ: it was performed by the truth thereof in daede. And after the ascension of Christ it is celebrated by a sacrament of remembraunce. And agayne he sayth. *Non ergo illi Patres nostri, &c.* Those our fathers therefore, did not onely leaue the ymages of the heathen, but they neyther offering any thing to the earth, nor to any earthlye thing, neyther to the sea, neyther to the heauen: did offer sacrifices to one God, the creator of all thinges, euen such as he would should be offered vnto him. Promising by the similitude of those sacrifices: that sacrifice, by which through the forgiuenesse of sinnes, he hath reconciled vs to himselfe, in Christ Iesu oure Lorde. To the faithfull that are made the body of that head, doth Paule speake saying, I beseech you brethren, euen for the mercie of

Contra. Falsum. lib. 20. cap. 21.

Saint Austens minde in plaine wordes.

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Not the masking Masse,
but the holy communion.

Cypri. lib. 2.
Epist. 3.

Cyprian
speaketh not
of the Masse.

of God, make your bodies, a living, holy, and acceptable sacrifice.

These words well weighed together with those that you have alledged : will make Saint Austens minde be knowne to differ farre from yours. It is not your masking mumming Masse, that he calleth the sacrament of remembraunce, whereby the sacrifice of praise is celebrated among the christians : but it is the holy communion of Christes body and blood. This he calleth the outward worke of sayth, to this he ioyneth the consecrating and dedicating of the hole man to the service of God : which he calleth (as saint Paule doth) the living, holy, and acceptable sacrifice. Your Masse therefore, not being the institution of Christ (as I haue already declared), nor yet hauing any ground in the commandement or worde of God : doth not onely diminish the glorie of Christ, but is the greatest dishonour that man can do to God.

Your other assertion is, that the Masse doth ascribe altogether to Christ : and therefore is no derogation of the passion of Christ at all. And this you proue first by the words of Cyprian where he sayth. *Passio Domini. &c.* I will let the reader see the hole sentence that Cyprian writeth in that place : for this that you cite, is but a Parenthesis that may be left out, & yet the sentence remaine perfite. His words be these. *Et quia passionis eius mentionem, in sacrificijs omnibus facimus (Passio est enim Domini sacrificium quod offerimus) nihil aliud quam quod ille fecit facere debemus.* And because we do in al our sacrifices, make mention of his passion (for the sacrifice that we offer is his passion) we ought to do no other thing then he himself did. Now let the reader take this sentence hole together : & iudge whether Cyprian do speak here of your Masse, or of our communion. If you will haue him to speake of your Masse : you must reforme your Canon. You must blot out al your crossings, & the rest of your Rubricks : for Christ did vse none of al those things. Neither had he disguised & halowed apparell, holy cup, holy cloth, nor holy aultar. It is playne therefore, that Cyprian meaneth not of your Masse, but of our communion : which he calleth the passion of Christ, because it is celebrated in the remembraunce thereof : As I haue in the former part of this aunswere often proued it to be the maner of the fathers : to cal the sacraments by the names of

of those things that they signifie. Now the reader doth (I doubt not) vnderstand what you haue sayde: and will iudge vp rightly.

Well, you make this saying of Cyprian a straunge saying: and yet saint Austen doth declare the matter moze plainely in these wordes. *Vocatur ipsa immolatio. &c.* In the ninth deuision of your former sermon: you alledge matter out of the same Austen that this is cyted out of. And in mine aunswere in that place: I haue shewed that it was not Austen the Byshop of Hippo, but some Austen of Gratiens making.

But let vs see what Gratian hath sayde. *Sicut ergo celestis panis qui Christi caro est, suo modo vocatur Corpus Christi: cum reuera sit sacramentum corporis Christi, illius videlicet, quod visibile, quod palpabile, mortale in cruce positum est vocaturq; ipsa immolatio carnis, qua sacerdos in manibus sit: Christi passio, mors, crucifixio, non rei veritate, sed significante mysterio. Sic sacramentum fidei, quod Baptismus intelligitur, fides est.* Therefore, euen as the heavenly bread, which is the fleshe of Christ, is after his sort called the body of Christ: where as it is in deede the sacrament of Christs body, that is, of that body which being visible, palpable, and mortall, was set vpon the crosse. That offering also that is made by the handes of the priest, is called Christs passion, his death, & his crucifying: not according to the truth of the thing, but according to the signifying mystery. So the sacrament of sayth which is vnderstande to be baptisme, is faith.

De Consecra-
tio. Distinct. 2.

You make a glose vpon the wordes of Gratian, but not agreeing with that glose that is published in print with the text. That glose sayth. *Non rei veritate, sed significante mysterio, ut sit sensus: vocatur Christi corpus, id est, significatur.* Not according to the truth of the thing, but after the mysterie that signifieth, that the meaning might be thus: It is called the body of Christ, that is, the body of Christ is signified thereby. I am sorry that your luck is no better: but still to alledge matter against your selfe.

Watsons
glose dispro-
ued by the
commo glose.

But now I trowe you haue found a peece of a Psalm that will pay home. *Quid retribuam Domino. &c.* What shall I render vnto the Lorde. &c. You haue founde a marueilous mysterie in this peece of this Psalm: such as neither Austen, nor Hierome, nor any other that hath written vpon that Psalm, coulde finde.

Psal. 115.

It. iij.

They

The cup of
saluation is
tribulation.

Psalme. 75.

Watsons im-
pendencie.

They al agree, that this cup of saluation, is that cup of sorrow and sufferance, that our sauiour speaketh of when he sayth : *Potesis, bibere Calicem quem ego bibiturus sum ?* Can ye drinke that cup that I must drinke of : But you haue found that he ment of the Challice that the priest sayth Masse withall. Bylike, you would with better will sup of that cup twise : then once to sypp of the other.

But vpon another Psalme, the same saint Austen hath said. *Ex ipsis reliquijs cogitationis. &c.* Of the leauings of our cogitation : that is to say, of this verie memorie, and commemoration. &c. A man would think that standing before your Prince in so solempne assemble : you would haue bene well ware that the matter that you alledged out of the auncient wyrters, had bene applyed according to their meaning. But you shaine not oftentimes, to apply their wordes cleame contrarie to that they ment : as you doe in this place the wordes of Austen, whereof I will make the reader iudge by letting him see the hole sentence, wherof you cite but one part for your purpose. Austen hath written thus. *Cum autem non obliuiscimur munus saluatoris : nonne quotidie nobis Christus immolatur ? Et semel pro nobis Christus immolatus est. Cum credidimus, tunc nobis fuit cogitatio : modo autem reliquia cogitationis sunt, qua meminimus quis ad nos venerit, & quid nobis donauerit. Ex ipsis reliquijs cogitationis, id est, ex ipsa memoria, quotidie nobis sic immolatur, quasi quotidie nos innouet, qui prima gratia sua nos innouauit. &c.* And when we doe not forget the gift of our sauiour : is not Christ daylie offered for vs : And Christ was once offered for vs when we beleued, then had we a cogitation : and now we haue remnaunts of that cogitation, whereby we doe remember who it was that came vnto vs, and what he gaue vs. By these remnaunts of the cogitation, that is by the very remembraunce, he that with his first grace did reneue vs : is daylie offered for vs in such sort, as though he did daylie reneue vs : The Lord hath already reneued vs in baptisme, and we are become new men, reioyceing in hope, that we may be patient in trouble : yet ought it not to depart out of our memorie, what was done for vs. &c. Here is not one word of that commemoration, that you would haue all men thinke that saint Austen ment of, when he sayde. *Ex ipsa memoria.* Of the

the verie memorie : which commemoration , you vnderstand to be your blessed Masse. But who so is not blinded with affectio (as you shewe your selfe to be) and readeth the hole circumstance of the matter : must needs confesse that saint Austen in this place speaketh neyther of your Masse, nor of our Communion, but all together of the keeping in minde and confessing of that which we were by nature, and not forgetting of that which we be made through Christ.

Watson blinded with affection.

Chrysostome speaketh of the Lordes cup and sayth. *Non est quam de hoc nobis fonte. &c.* Christ out of this fountayne, &c. The reader shal see somewhat more of Chrysostomes alegorie. From this table (sayth Chrysostome, speaking of the communion table) there springeth a fountayne of spirituall commodities, and thou leauing this table, dost forthwith runne to the water, and dost beholde women swymming, and the very marke of their lere set out to the eyes of all that be present : that thou mayest beholde this thing (I say) thou leauest Christ sitting by the fountayne of heauenly giftes. For euen now also, he doth sit vpon the fountaine, not speaking to one Samaritish woman, but to the hole Citie. For euen now also, there is none that attendeth vpon him : saying that some be present with their bodie, but without doubt, some other, not so much as with their bodyes. Yet for all that he departeth not : but he tarreth still, and requireth drink of vs, not water, but sanctimonie, or holynesse of lyfe. For Christ doth giue holy things to them that be holy. He doth not giue vs water out of this fountayne, but lpyng blond : which though it be receyued to testifie the Lordes death, yet it is made vnto vs, a cause of lyfe. But thou dost leaue the fountayne of this blond, and the cup that is to be had in reuerence : and wpyth speede thou renuest to that deuillish fountayne, that thou mayest be an Harlot swim, and suffer shipwack of thine owne soule. &c. Thus farre Chrysostome.

Chrysostome in Math. Homil. 7.

You should proue that the Masse is no derogation to the passion of Christ : but you haue concluded that we receyue lyfe, by receyuing of that which is offered in the Masse. If this be no derogation to Christes passion : then is there no derogation of it at

Et. iiii.

all,

The second Sermon

Watson would
not see Chry-
sostomes
meaning.

all, in any thing that can be done. For what other thing is the fruite of Chrystes death, but our euerlasting lyfe? You had forgotten your selfe bylike, when you alledged thys place: for if Chrysostome ment so grossely as you vnderstand him, he did set vp the Passe as much to the derogation of Chrystes passion, as possibly he could. But Chrysostome had another meaning: then you woulde see when you read his wordes. He teacheth the chrystians of Antioche: that those holy things that Christ giueth to them that be holy, are made vnto them instrumentall causes of euerlasting lyfe, yea, enen that mysticall bloud that is receyued to be a testimonie of the death of him that is Lorde of lyfe. Thys meaning might you haue scene in the wordes of Chrysostome, if affection had not blinded you.

But I marueile where you found in Chrysostomes wordes, offered in commemoration: for euen in the Latine text that you your selfe cite, it is *Sumitur*, is receyued. But you might at that time, say what you would: to the aduancement of that Idole of Rome, and all Romishe Idolatrie.

Hiero. in
Math. 23.

To those two places of Gregory that you alledge: I must aunswere as I haue learned of saint Hierome. *Hoc qui a de scripturis. &c.* Because this thing hath none authority of the scripture: it is as easily contemned, as allowed. And least you should think, that not being able other wise to aunswere, I doe reiect the authority of so auncient and godly a father: I will shewe you the reasons that moue me to thinke, y these wordes that are extant vnder the name of Gregorius Magnus, were neuer of his writing.

Gregories
bookes bur-
ned.

Three rea-
sons to proue
Gregories
wordes con-
terfaite.

First, Sabinianus that succeded him next in the Papacie: caused all his bookes to be burned. And it is not to be thought, that there were many copies in so short tyme, when there was no way to encrease them but by hande wytyng. Another thing is: the fond fables that in those wordes are vsed, in the probation of weightie assertions, and no proufe made, eyther by scriptures, or authority of such as had before his dayes written of those matters, but bare assertions, contrarie to the scriptures and fathers that had bene before him. And last of all, the straunge maner of finding out the copie of his moral exposition of the history of Job: which

The second Sermon

III

which is to ridiculous to haue any credite with such as haue any knowledg in christian religion, and haue sene the hystories that make report of the liues and doings of those that had bene Bishops of Rome, before the time of the finding out of that booke.

These authorities therefore doe not proue, that the Masse is no derogation to the passion of Christ: but rather the contrarie. For if all these authorities that you haue alledged, were as good as you make them, and were so ment by the authors, as you haue applied them: what other thing should they teach but y^e the Masse is a derogation to the passion of Christ? For what greater derogation can there be to Christs passion: then to make it a matter of so small power, that it could not of it selfe be effectuell to any, vnlesse it be applyed by the mediation of some sacrificieng priest? And that it must needes be effectuell to such as it shall by such mediation be applyed vnto, eyther in this lyfe or after.

We haue learned, both by the scriptures and auncient fathers, that the passion of Christ is of effect to take away the sinnes of the whole world: and that it doth take away the sinnes of all that repent and beleue the Gospell. And that there is none other way to apply the passion of Christ to any, but only the faith of those to whome it is applyed.

The way to
apply Chri-
stes passion.

Furthermore they say we make our owne workes (meaning the Masse) a sauour beside Christ, which is nothing so, but by this sacrifice of the Masse, we declare, that we beleue there is no sauour but onely Christ.

WATSON
diuision.30

For what doe we in the Masse? We confesse our sinnes, our vnworthinesse, our vnkindnes, our manifold transgressions of his eternal law, we graunt that we be not able to satisfie for the least offence we haue done, therefore we run to his passion, which after this sort as he hath ordayned, we renew and represent. We besech our most mercifull father, to looke vpon Christes merites, and to pardon our offences, to looke vpon Christes passion, and to releue our affection.

We knowledg that whatsoeuer we haue done is vnperfite and vnpure, and as it is our worke, doth more offend

Vv. j.

his

The second Sermon

his maiestie then please him, therefore we offer vnto hym his welbeloued sonne Iesus, in whome we knowe he is well pleased, most humbly praying him to accept him, for vs in whome onely we trust, accompting him all our righteoufnesse, by whome onely we conceiue hope of saluation. And therefore in the ende of the canon of the Masse we say thus. *Non estimator meriti sed venia quasumus largitor admitte per Christum dominum nostrum.* O Lord we beseech thee to admit vs into the companie of thy saintes, not waying our merites, but graunting vs pardon by Christ our Lord.

Also whatsoever thing we lacke, all plagues, all misfortunes, all aduersitie both ghostly and temporall, we require to be released of them, not through our worthinesse, but for the merites of Christes passion.

Consider all this good people, and see whether in this doing we make our workes a newe sauiour beside Christ or no? Wee beleue also that our prayer is of more efficacye and strength in the presence of Christ in the time of the sacrifice, then at any other tyme. For so sayth saint Cyprian. *In huius corporis presentia non superuacue mendicant lachryma veniam, nec vnquam patitur contriti cordis holocaustum repulsam.* In the presence of this bodie, the teares of a man doth not begge forgiuenesse in vaine, nor the sacrifice of a contrite heart doth neuer suffer repulse. And as Chrysostome sayth. *In illa hora dum mors illa perficitur, & horrendum sacrificium, quasi soderente rege, quaecumq; volueris perficies.* In that houre whiles that christs death is celebrate and his fearefull sacrifice euen as the king were sitting vpon his mercy seat whatsoever thou wilt thou shalt bring to passe. *Stante siquidem vniuerso populo, manus in caelum extendente, catu item sacerdotali, venerandoq; posito sacrificio, quomodo deum non placaremus pro istis orantes?* For when all the people standeth holding vp their handes to heauen, and the companie of the priestes likewise, and the fearefull and honourable sacrifice is vpon the aultare, how shall not we mittigate God praying for them? And therefore specially then in the Masse time, we pray for the whole Church, for al princes and high powers,

Cyprian
de cœna.

Chrysost. in
Act. hom. 3.

Chrysost. ad
Philip. hom. 3.

The second Sermon

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powers, for all Bishops and pastors, for our selues our friends, and all that be present, for peace, for plenty, for al that we haue nede vpon, as Chrysostome wryteth : *In manibus est hostia, adsunt Angeli, adsunt Arcangeli, adest filius dei, cum tanta horre asstent omnes, asstent illi clamentes omnibus silentibus, putas temere hæc fieri? ergo & alia temere & quæ pro ecclesia pro sacerdotibus offeruntur, & quæ pro plenitudine acubertate absit.* The host of our sacrifice is in the priestes handes, the aungels be present, the archangels be present, the sonne of God is present. When all men stand with such trembling, when the aungels stand crying, the other holding their peace, doest thou thinke these things are done in vaine? Then the other also be done in vaine, both that be offered for the Church, for the priestes, and also for plentie and aboundaunce : God forbid.

Chrysost. in Act. Hom. 21

One notable place of Chrysostome I thinke yet expedient to rehearse vnto you concerning this matter. *Vt homines ramos olearum gerentes mouere reges consueuerunt, eoque arboris genere misericordiam commemorant & humanitatem : sic angeli tunc pro ramis oleaginis corpus domini ipsum protendentes, rogant pro genere humano, quasi dicant, pro his domine rogamus quos tu adeo dilexisti, ut pro eorum salute mortem obires animam cruce efflares, pro his supplicamus pro quibus ipse tuum largitus es sanguinem, pro his oramus pro quibus corpus hoc immolasti.* Like as men bearing braunches of Oliue trees, are wont to moue kinges to compasison, and with that kinde of tree do put them in remembraunce of mercy and pittie: euen so the aungels then (in the sacrifice time) in steade of Oliue braunches, holding foorth the bodie of Christ pray for mankinde, as saying thus : Lorde we praye for them whom thou hast so loued, that for their saluation thou hast suffered death and spent thy lyfe vpon the crosse, we make supplication for them for whom thou hast giue thy bloud, for them we pray for whome thou hast offered this same very bodie.

Chrysost. de in com. dei natu. hom. 3.

Now considering this fellowship with aungels, this humilitie of man, this pacifying of God, this efficacie of prayer for the sacrifice sake, this knowledging of our vn-

Vv. ij.

worthinesse,

The second Sermon.

Chrysost. in
Mat. 26.

worthinesse, this our onely trust in the passion of Christ: can any man iustly burthen vs that we make our workes a newe sauiour beside Chi. Furthermore, beside praying for those things we lacke, we also by this sacrifice giue thanks for our redemption, for the hope of our health and saluation, and for all Gods gifts, not onely in our wordes, but also in dede: the verie oblation it selfe is a reall giuing of thanks to God, as Chrysostome sayth. *Quod erat apud cum omnibus preciosius, vnigenitum pro nobis filium dedit, & cum essemus inimici, nec dedit solum, sed & nostram mensam fecit illum, omnia faciens ipse pro nobis, & donando videlicet & gratiarum actores ipsa donorum suorum vbertate faciendo. &c.* That thing that was with him most precious of all, his onely sonne hee hath giuen for vs, euen when wee were hys enemies, and not onely hath giuen him for vs, but also hath made him our table, doying himselfe all things for vs, both rewarding vs, and also with the plentie of his giftes making vs giuers of thanks, and because man in many thinges is vnthankfull to God, he in all thinges taketh vpon him our person, and supplyeth that we ought to do, and euen by the very nature, of the sacrifice which is his bodie, stirreth vs to continuall giuing of thanks for all his benefites, so that our sacrifice, beyng Christes bodie, is both a singuler gift of God, and also is a reall giuing of thanks for all his other giftes.

By this it euidently appeareth that nothing doth more exercise our fayth in the knowledge of our selues and god, nothing doth more encrease our charitie and hope in the mercie of God, then the Masse. Where as (Iob was wont to do for his children) the Church of God our mother, being careful for al hir children least any of them by negligence, infirmitie, or wilfulnesse, haue offended, dayly prayeth and maketh sacrifice for them, and by that most acceptable sacrifice of hir husbandes bodie and bloud, doth mittigate almightie god, doth multiply & distributeth vnitie. Nothing more setteth forth the benefite of Christ, because in thys sacrifice of the Masse, wee protest to haue all thinges by
Christ,

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Christ, redemption, remission, sanctification, and saluation, and do aske & begge of God all goodnesse by Christ knowing that wee haue nothing to set against the wrath of God, but the passion of Christ, which after this maner, by this solemne representation as Christ hath instituted we daily renew, that it might bee continually celebrate by mystery that once was offered for our ransom, that because the effect of mans redemption ceaseth not, but is to every one in his time applied by continuall succession, so also that the sacrifice of this redemption should neuer cease but be alwayes to all men present in grace, and alwayes liue in perpetuall memorie.

Two vntruthes you affirme with one breath. One is, that in making your Masse a sacrifice for sinne: you doe not make a saulour of your owne workes. And the other is: that by the sacrifice of the Masse, you declare that you beleue there is no saulour but only Christ. And going about to make the matter plaine that it is no vntruth that you affirme: you make it appeare more plaine, that it is most false that you haue sayd. You say that you do renew and represent the passion of Christ, and that you offer Christ to his father: and what is this but to make your owne doyngs a saluation to your selfe. Was not the worke that the priestes of the olde lawe wrought in offering sacrifice for sinne, accounted the purging of those sinnes that they offered them for? And why shall not your worke in offering Christ to his father: be accounted the purging of your sinne, and so consequently, your saulour? And can it be true that you beleue there is no saulour but onely Christ: when as mistrusting the sufficiencie of Christs worke once wrought in offering vp himselfe for the sinnes of the worlde: you will take vpon you to offer him to his father? For though you say that Christ hath ordeyned, that you should in such sort, renew and represent his passion: yet you are not able to proue it. Wherefore I say, you take it vpon you without commission so to doe. It is he, of whom it is sayd. *Ipsē saluum faciet populum suum a peccatis eorum.* He shall saue his people from their sinnes.

CROWLEY.
Two vntruthes affirmed with one breath.

Mat. 1.

A b. iij.

Christ is not
an instrument
of saluation,
but saluation
it selfe.

sinnes. It is not sayde, he shall be an instrument of saluation: whereby other may saue themselves from their sinnes. If Christ had not bene the priest that offered, as well as the sacrifice that was offered: we could haue had no commoditie by his sacrifice. The worke of offering Christ to his father, must needs be the worke of sauing Christes people from their sinnes therefore: and so consequently your worke in the Masse being the offering vp of Christ, must be a worke of sauing of Christes people from their sinnes. But your worke in the Masse is not Christes worke in offering himself: Ergo, you make another sauour besides Christ.

But least you should saye that mine argument concludeth not: I will forme you a Syllogismus according to the rules of Logick. Whosoever doth take vpon him to worke the worke of saluation, doth make himselfe a sauour. But you doe take vpon you to worke the worke of saluation: Ergo, you make your selues sauours: The maior proposition, is a common knowne truth: allowed of all men. The minor is proued thus. Whosoever taketh vpon him to offer Christ to his father, taketh vpon him to worke the worke of saluation. But you doe so: Ergo, you take vpon you to worke the worke of saluation. And how doe you then declare your selues to beleue, that there is no Sauour but one, ly Christ.

Watson hy-
deth & faults
of the Masse.

Deuill Con-
turers, as
good as
Massing
Priestes.

Many good things you doe in your Masse. You confesse your sinnes. &c. And last of all, you desire to be admitted into the fellowship of all saintes: not by your owne deseruing, but by the forgiveness of your sinnes. All this is well. But you speake nothing of your presumption in taking vpon you to offer sacrifice to God, for the sinne both of your selues and other. *Pro quibus tibi offerimus vel qui tibi offerunt, hoc sacrificium laudis, pro se suisq; omnibus, pro redemptione animarum suarum. &c.* Remember (say you) thy seruantes and thine handmaydens. &c: for whom we doe offer vnto thee, or which doe offer vnto thee, for themselves and for all theirs this sacrifice of prayse, for the redemption of their soules. The Deuill conturers can say as much for themselves, as you doe here. They can say: what doe we in our conturations: We fast, we pray, we confesse our sinnes: and we doe all that we doe, in

in the name of God, the father, the sonne, and the holyc ghost. And yet is their doing abhominable: because they presume to doe that which God neuer wylled man to doe. And they abuse the blessed name of God in making it a meane, to call by and binde Devils, to doe as they would haue them do, as the seauen sonnes of Sceua did abuse the name of Iesus in their coniurations.

Actes. 19.

Although you therefore, doe in many things well: yet in this one thing, of making the sacrament a sacrifice for the redemption of the soules of Gods people, you doe so presumptuously abuse, both the sacrament of Christ and the name of God, that your hole doing beside is made abhominable, as the doing of the Deuill coniurers is. When the good people therefore, shall consider this: they will (I doubt not) iudge that you make your owne worke in offering Christ to his father, a sauour, and therefore another sauour beside Christ.

You beleue (you say) that your prayer is of more efficacie and strength in the presence of Christ in the time of the sacrifice. &c. And here you take Cyprian to wytnesse, when he sayth: *In huius corporis presentia. &c.* And Chrysostome in fise seuerall places: How good a foundation these places are to builde your sayth by: on: the reader shall (I trust) easily perceyue. What Cyprians meaning was in that sermon: may well be sene in that which I haue wrytten in the aunswere to the tenth, fiftenth, & thirtie two deuisions of your former Sermon. As touching those words that you cite here: I must tel you that you haue not forgotten your old maner of adding somewhat for your purpose. Cyprian hath said: *In huius presentia.* In his presence (meaning the presence of God of whome he had spoken before.) And you are so bolde as to say: *In huius Corporis presentia,* In the presence of this body. &c. Cyprian had sayd before. It were better for a man to haue a millstone fastened to his necke, and to be cast into the deepe sea: then with an vncleane conscience to receyue a sop at the Lordes hand. Which doth euen vnto this day create his most true and holy body, and doth sanctifie, and blesse and deuide it, to such as doe in goodly sort receyue it. And then folow the wordes that you alledge. In hys presence, teares doe not begge pardon in vaine: neyther doth the

Cyprian De Cana.

Ab. iij.

sacrifice

The second Sermon

The mean-
ing of Cy-
prian.

sacrifice of a contrite hart, at any time suffer repulse. So that Cyprians meaning is: That y^e sacrifice of a contrite hart, is alwaies accepted in the sight of God. And although we be alwayes in the sight of God: yet when we come together to communicate, according to Chyestes institution, we doe present our selues in the sight of the Lorde, as the Israelites did, when they came to offer sacrifice before the Arcke of the couenaunt of the Lorde.

That thys is the meaning of Cyprian in thys place: doth appere by his wordes that folow immediatly after. *Quoties te in conspectu Domini video.* &c. As often as I doe see thee, sighing in the sight of the Lorde: I doe not doubt but the holy ghost doth breath vpon thee. And when I doe behold thee weeping: then I doe perceyue him pardoning thy sinnes. If thou doe defile the temple of the holy ghost, if thou defile and make filthy Gods sanctuarie that is within thee, if thou doe communicate of the cup of Deuilles, with the cup of Christ: it is a contumely and not a religion, an iniurie, not a deuotion. It is Idole seruice and horrible abomination: to be wylling to serue Baall and Christ together. Stand back with thine Idole chapels, thou that gapst after gaines, and folowest rewards. &c. I referre it to the iudgement of all indifferent readers: whether these wordes may maintayne your Popes Masse or not. Is not your Masse such a money matter: that it is growne into a Proverb? No penie, no *Pater noster*. Such places doe you pick to maintaine your Masse.

Chrysost.in
A. El. hom. 3.

No priestes
damned than
saued.

But in Chrysostome you haue found other maner places. In his third Homily vpon the Acts (you say) he hath these wordes. *In illa hora.* &c. In y^e houre. &c. In that hole Homily, is not one word that maye be wrested to that sense: but thus I finde it written there. *Non arbitror inter sacerdotes multos esse qui salui fiant, sed multo plures qui pereant.* I doe not suppose, that there be many among the priestes that can be saued: but verie many moe that must perish. And least any man should thinke that he had spoken these wordes rashely: he sayth before. *Non temere dico: sed vt affectus sum ac sentio.* I speake not this rashely: but euen as I am affected and doe thinke. It should seme by these wordes: that Chrysostome did not thinke, that prayers made at the Masse time should be so effectually,

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featuall, as you boast of. For if they were: moe priests should be saved then perishe. For who should so soone be partakers of those prayers: as they that make them?

But in the. 21. Homily vpon that booke: you finde other manner wordes. For there he sayeth. *In manibus est hostia, adsunt Angeli. &c.* The host of our sacrifice is in the priestes handes, the Aungels be present. &c. And peradventure the wordes that you sayde are in the thirde Homily: doe soloie in this place. For he sayth thus. *Quid putas pro martyribus offerri, quod vocantur in illa hora, licet martyres sint? Etiam pro martyribus magnus honor nominari Domino presente, dum mors illa perficitur & horrendum sacrificium, & ineffabilia sacramenta. Nam quasi sedente Rege, quacunq; volucrit perficit, ut autem surrexerit, quacunq; dicit, frustra dicit: ita & tunc, quandiu posita fuerint mysteria, omnibus honor maximus in memoria haberi.* What doest thou thinke is offered for the Martyrs, in that they are named in that houre, notwithstanding they be Martyrs? Yea, it is a great honor for the Martyrs to be named in the presence of the Lorde, whiles that death and the horrible sacrifice, and the unspeakable sacraments are performed. For euen as when a king sitteth in iudgement, he finisheth whatsoeuer matters he lusteth, but so soone as he is risen, whatsoeuer he sayth is in vayne: euen so is it then also, so long as the mysteries shall be set forth, it is the greatest honor to euery man, to be had in memorie.

Chrysost. in Act. hom. 21.

If these were the words that you ment of before: then haue you shamefully chaunged some of them. For where finde you. *Quacunq; volucris perficies?* Whatsoeuer I wilt thou shalt bring to passe. The

Shamefull chaunging of wordes.

words would not otherwise serue your purpose so wel: and therefore you must haue liberty to chaunge the third person into the second, & leane out the rest I should declare the wynters meaning.

But what neede I to trouble the reader with any moe words about the meaning of this wynter: seing Erasmus (the translator) doth in his short Epistle set before the translation, giue all wise men to vnderstande, that the worke was neuer of Chrysostomes wyntings, but of some one that lyke an Ape went about to counterfait Chrysostomes doings.

To the place that you cite out of the thirde Homily vpon the
Epistle

Fr. J.

The second Sermon

Hiero in
Mat. 23.

Epistle to the Philippians : I must answer with Hierome. *Hoc quia de scripturis. &c.* Because this hath none authoritie of the scriptures : it is as easily reiected, as allowed. And the rather to be reiected : because that in all Chrysostomes woorkes, where he had by the text greater occasion to utter such doctrine, there is none such founde. But in this, and certaine other places, where he had none, or verie small occasion, to speake any thing of the state of the dead : he playeth (or some other in his name) the Purgatorie Doctor, even as though he had bene a Purgatorie Chaplayne, or soule Masse priest.

Chrysost. de
incomprehens.
Dei natura.
homil. 3.

Fourthly, Chrysostome hath sayde. *Vt homines ramos olearum gerentes. &c.* Like as men bearing branches of Oliue trees, &c. He seemeth to haue marked but a little the maner of Chrysostomes teaching : that vnderstandeth his wordes in this place, as you same to doe. He findeth great fault with his Auditorie, because they vled to depart out of the Church immediatly after his sermons were ended : and did not tarie to be partakers of the holy communion of the body and bloud of Christ, and the common prayers y^e were made in the ministracion therof. And as his maner was : he laboureth to moue their affections, and to that ende, he vseth those maner of speeches that you alledge. But what maketh this for your Masse : wherein such as be present are not partakers of the mysteries, nor yet doe vnderstande the wordes (much lesse the sentences) of the prayers that are made :

This place may serue verie well, to proue that the prayer that is made by the Minister and the hole congregation in the time of the ministracion of the holy communion : is most effectual, and euen as much as if all the Angels in heauen did, as Chrysostome would haue his hearers imagine that they doe.

Chrysost in
Mat. 26.

As for that which you alledge out of the twentieth first Homily vpon Mathew : could haue no colour of prouing your purpose : were it not that you helpe it a little in Englishing the Latine of that which foloweth those wordes that you cite in Latine. Bearing your hearers and readers in hand, that Chrysostome hath said, that Christ, euen by the very nature of the sacrifice, which is his bodie, doth stirre vs vp to continuall giuing of thanks : where
as

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as Chrysostome maketh no mention at all of Chyistes bodie in that place, but of a kinde of sacrifice whereby God doth stirre vs vp to continuall thankesgiuing, which is the same that before he hath sayde is made our Table. That is the sacrament of his bodie and blood: wherein that sonne of God that was giuen for vs is liuely represented by visible signes, and we moued thereby to be continually thankfull to God, for the lyfe that our soules haue by his death.

The sacrament of chyistes body and blood called our table.

By this it doth euidently appeare, that nothing doth more exercise our fayth in the knowledge of God and our selues, nothing doth more increase our charitie and hope in the mercy of God: then doth the right vse of the holy Communion. And although Job in offering sacrifice for his sonnes, did shewe himselfe thereby, a louing and carefull father: yet can not we acknowledge that strumpet to be our mother, that will make a sacrifice of hir husbonds heart blood. For Gods wrath can not be mitigated with any such sacrifice. But we are the children of that mother: that acknowledgeth hir selfe and all hir Children, to be already washed, and made pure and cleane by the blood of hir husband, which he in his owne person offered, to make both hir and all hir children cleane thereby. And there is nothing that doth more set forth the benefite of Chyist: then doth the right vse of the sacrament of this death and blood shedding. For in it wee protest, that we haue all thinges by Chyist: and so forth as you haue sayde of the Masse. Which is a mere mans inuention, and no ordinaunce of God.

The other obiections I will but shortly touch, for they be of no strength or authoritie, one is this. There is no mention nor no one worde of any oblation in the supper, Ergo Christ made no oblation there a goodly reason. So there is no mention made neyther of Christes owne mouth nor of any the Euangelistes concerning the oblation of the Paschall lambe, yet we knowe most certainly by the olde Testament that the Paschall Lambe was neuer eaten, but it was offered before, which we are sure Christ did obserue literally,

X x. ij.

WATSON
diuision. 31.

The second Sermon

terally, till the truth of that figure were established. And also what is more sure then that Christ offered himselfe vpon the crosse, and yet neyther Christes owne wordes, nor any of the foure Euangelistes wryting the story of the passion, make any mention in playne and expresse termes of oblation or offering.

Luc. 22.

Though we know it by other scripture sufficiently. But their collection is all false, they should haue concluded thus, Ergo if there any oblation, it is reall and not vocalle, and so it is in deede, and therefore Christ sayde: *Hoc facite*, doe this, as ye see mee doe. But in the forme of our Masse, there be expresse wordes of offering, for the rude and ignorant, and for the euidence of the truth. *Vnde & memores nos domini. &c.* Wherefore we thy seruantes, and people being mindfull of thy sonne Christ our Lorde, of his blessed passion, resurrection and glorious ascension, doe offer to thy most excellent maiestie of thy rewardes and giftes, this pure sacrifice, thys holy and vndefiled sacrifice, the holye bread of euerlasting life, & the cup of perpetuall saluation.

There be also other wordes of oblation folowing these words, saint Basill hath them, Chrysostome, saint Ambrose, the generall counsell holden at Ephesus, the latest of these was a thousand three hundred yeres ago, that it might appere that it is not newly brought in, as they would slaunder it, but the most auncient thing in all the Masse. They reason also thus. It is a commemoration, ergo no sacrifice, as who saye the paschall Lambe being the figure of this, was not both a commemoration and a sacrifice, for the Lambe was instituted to be offered for a memorie of the delyueraunce of the Iewes from the sworde of the Aungell that smote the first begotten of the Egyprians, and therefore the Iewes kept this worde of offering the Lambe, for a statute for them and their children for euermore. Euen so this Lambe of God that lyeth vpon the table of our aultar is a sacrifice offered of vs in commemoration of our delyueraunce from the Deuill by the death of Christ. In the olde Testament

the

The second Sermon

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the first Lambe offered before their deliury, & the Lambe which was offered euery yeare after in memory of the same deliury, were verye reall Lambes in deede of one nature and condition: euen so the Lambe of God being Christ, which Christ himselfe offered in his supper, there instituting before his death, what we should contynually doe after his death, and that Lambe of God, which we offer now in memorie of our deliuerance, be very reall Lambes of God in deede, and yet not dyuers in number as the other were, but all one in number, nature, condition and dignitie.

As Chrysostome sayth: we offer daylie in commemoration of his death, and the sacrifice is one, not many. Nor we doe not offer one Lambe now, to morow another, but alwayes the very same, or else because it is offered in many places, is there many Christs? No forsooth, but one Christ euery where, here full Christ, and there full christ, one body, And so foorth.

*Chrysost. ad
Hebreos bo. 17.*

You frame our argument after your owne fashion: and so are you the better able to answere it. The reason thus. What soeuer Christ would haue vs do or beleue: is in some part of the scripture so mentioned, that we may plainly perceyue, that it is his wyll that we should doe or beleue the same. But there is no such mention in any part of the holy scripture, whereby we may perceyue that it is Gods will that we should beleue that Christ offered himselfe in his last supper, or that he did then institute a sacrifice wherein we should dayly offer him. Ergo, Christ hath not instituted any such sacrifice as you speake of.

CROWLEY.

As for the like reasons that you would make of the Paschal Lambe, and Christ offering himselfe vpon the Crosse, might bee well accepted of some of your Auditorie that were of your mind, and therefore blinded by affection. But as many of your readers as knowe the scriptures, must needs say that you might with more honesty, haue kept them still in your bosome. For who knoweth not, that Christ himselfe hath sayd. *Non veni soluere legem, sed adimplere. Et qui soluerit vnum ex mandatis istis minimis: mi-*

Ex. iij.

nimus

The second Sermon

Math. 5.

Iohn. 14.

Iohn. 8.

Rom. 5.

Hebr. 9.

nimus vocabitur in Regno celorum. I came not to breake the lawe, but to fulfil it. And he that shall breake one of the least of these commandements : shall be called the least in the kingdome of heauen. And againe. Beholde the prince of this world commeth: and in me he hath nothing at all. And againe. Which of you can accuse me of sinne? And againe. As by the sinne of one, condemnation came vpon all: so by the righteousnesse of one came the righteousnesse of life. And againe. He offered himselfe vnto God without spot. &c.

The forme
of the Popish
Mass.

The conclusion that you would haue vs make, doth verie well. For by that conclusion you confesse, that Christs offering of himselfe in his supper was a visible Action: and that he commanded his disciples to do as they sawe him doe. When, epyther he made thre crosses vpon the cup and bread together, and again, thre crosses vpon them both together, and one crosse vpon the bread, and one vpon the cup, and then one vpon the bread breathing out five wordes vpon it, and then one vpon the cup, lifting vp and laying downe. &c. or else the Masse that you haue in the popishe Church, is not that which Christ did then institute.

Dimisio. 9.

Cyprian. li. 2.

Epistol. 3.

You haue graunted now, that in Christs institution, there is no word of offering: but in your forme of Masse (you say) you haue expresse wordes of offering. We would faine know then, where you had those wordes. You say that Basil, Chrysostome, Ambrose, and the generall counsaile at Ephesus, had them: and the latest of these was. 1300. yeares ago. But the Chronicles will pull you backe an hundred yeares and more. But what if all these had it: doeth this proue that Christ had it? In your other sermon you coulde cite a rule out of Cyprian that was nigh hand. 200. yeares before the eldest of the foure that you named now: wherein he sayth. *In sacrificio quod Christus est: non nisi Christus sequendus est.* In that sacrifice which is Christ: none but Christ is to be folowed. If you can not proue therefore that Christ bled those toyces that you do vse in your Masse: you ought not, by Cyprians rule, to vse them, though neuer so many haue bled them before you. And if it can not be proued by scripture, that Christ made a sacrifice of himselfe in his supper: you may not make a sacrifice

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crifice of him in your Masse. &c.

But it is sufficient for your purpose, that you haue proued, that it is not so newly brought in, as we woulde slaynder, but it is the most auncient thing in the Masse. Well, graunt it be so. Yet is neither that nor your Masse so auncient as you woulde make it: nor so auncient that we may take it for Chyestes institution. And all these that you haue named doe speake of a Communion, and not of a Masse, and do cal it a sacrifice, for such cause as I haue often declared in this aunswere.

To our other reason you say, that it is both a commemoration and a sacrifice: as the Paschall Lambe was. Our Argument is in this forme. Whatsoeuer is the commemoration of a thing: is not, neyther can be the thing it selfe whereof it is a commemoration. But the sacrament is a commemoration of chyestes sacrifice: Ergo, it is not, neither can be the sacrifice it selfe. Your example therefore that you make of the Paschall Lambe: toucheth not our reason. For it was not a Commemoration of it selfe, neyther was it the thing it selfe, whercof it was a Commemoration.

A commemoration of any thing, is not that thing.

As for your similitude that you take of the Lambs of the olde lawe: is not woorth a button. For it foloweth not, that because those Lambs were very reall Lambs in dede: therefore, as oft as the sacrament of Chyestes bodie and bloud is ministred, it must needes be the real Lanibe of god in dede, and the same that Chyist himselfe is. I am sure all the Logique you haue can not proue this a good Argument.

That Chyist offered himselfe in his last supper, you haue not yet proued: much lesse haue you proued, that he did then institute any sacrifice, wherein we should continually offer him. What Chrysostome meaneth by offering and sacrifice in that place that you cite doth plainely appeare by his owne wordes in the same Homily. *Non aliud sacrificium sicut pontifex, sed idipsum semper facimus: magis autem recordationem sacrificij operamur.* We doe not make another sacrifice, as did the high priest, but we do alwayes make the verie same: yea rather we do worke the remembrance of a sacrifice. Thus hath Chrysostome made his owne meaning

Chrysostome
ad hebræos
homil. 17.

Ex. liij.

so

so plaine : that it helpeth your purpose nothing at all.

WATSON.
diuision.32.

August. li.
Sent. proff.

August. cont.
Faust. lib. 20.
Capit. 18.

Gregor. bo. 22.

CROWLEY.

The lyke argument they make against the reall presence. It is a signe, ergo not the thing whereof it is a signe. The foolishnesse of this reason euery Baker can tell, who setteth one loafe vpon his stall to signifie there is bread to sell within his house. Which lofe is both a signe of bread to be sold, & also is very bread to be sold it self of the same baking the other is. Euē so the body of Christ in the sacramēt is Christs very body in dede, and also a signe of the same body, as saint Augustine sayth. *Carne & sanguine utroque inuisibili, spiritali, intelligibili, signatur visibile Domini nostri Iesu Christi corpus & palpabile, plenum gratia omnium virtutum & diuina maiestate.* By the fleshe and bloud of our Lorde Iesus Christ both being (in the sacrament) inuisible, spirituall, and intelligible, is signified the visible body of Christ, and palpable, full of the grace of all vertues, and of the godly maiestie. And euen so likewise verie Christ is offered in the mistery in signe and commemoration of himselfe offred vpon the crosse, as saint Augustine sayth. *Christiani iam parati sacrificij memoriam celebrant sacro sancta oblatione & participatione corporis & sanguinis Christi.* Christen men nowe doe celebrate a memorie of Christes sacrifice already past by the most holy oblation and participation of Christes body and bloud. The like saying hath saint Gregory and diuers Authors which I omit to rehearse, because the time is past.

Euery Baker can tell the foolishnesse of the reason that we make, when we say: It is a signe, Ergo, not the thing whereof it is a signe (say you.) And I say, that euery Bakers boy can tell that he is but a deceptfull Sophister: that will when he hath bought the lofe that stood on the stall for a signe, say that he hath bought all the bread in the Bakehouse, whereof that lofe was a signe. If that reason be foolish: then is not your reason wise, that will proue by that similitude, that Christ the lambe of God, & al those Lambes of God that all the priests of the popes Church,

epter

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either haue or shall offer in their Masses, are but all one in number, nature, condition, & dignitie. Let the baker and his boy therefore, discusse the folly of these two reasons: and doe you consider better our reasons, when we say, that the signe is not that thing whereof it is a signe. For the saying is saint Austens, and therefore not to be relected, vntlesse you can disproue it by better authority then the iudgement of the Baker. Saint Austen sayth, *Nam & nos bodie accepimus visibilem cibum: sed aliud est sacramentum, aliud est virtus sacramenti.* For euen this day, we haue receyued visible fode: but the sacrament is one thing, and the vertue of the sacrament is another thing. Againe, the same Austen sayth, *Omnis doctrina, vel rerum est, vel signorum: sed res per signa discuntur.* All doctrine is either of things, or of the signes of things: but things are learned by signes. By this it appeareth that Austens iudgement was not, that a signe coulde be the same thing whereof it is a signe.

The Baker and his boy.

Aust. in Iohn. tract. 26.

De doctrina
Christ. li. i.
Capit. i.

But what neede I to trouble the reader with so many wordes about this matter: so many as do know what the Art of reasoning meaneth (euen the children at the vniuersitie) can tell, that Relatiues are called $\pi\rho\omicron\varsigma\ \tau\iota$, that is referred to somewhat: because they be alwayes referred to another thing then they are themselves. As a father, is a father, in respect of that sonne whom he hath begotten: and can not be that sonne whose father he is. Euen so, a signe, is called a signe, in respect of that thing whereof it is a signe: and can not be that selfe thing that is signified by it. The Baker therefore, that taught you to say, that the lose by on the stall, is the same bread that is to be solde, whereof it is a signe: hath not bene brought by in any Bakers house in the vniuersitie, for if he had, he would neuer haue deceyued you so.

The Baker was not present in the vniuersitie.

But that both Bakers and Buyers, and all other that haue the vse of reason, may iudge of the foolishnesse of our reason: I will let the Reader see it in wryting. It is thus. Whatsoever thinges, be such as they are called, by hauing relation to other things then they be themselves: can not be those things whereunto they haue relation. But euery thing that is called a signe, is so by the relation that it hath to the thing that it signifieth: Er-

Ep. i.

go,

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go, no signes can be the same things that they do signifie. Where
of our conclusion foloweth: which is, y^e the sacrament of Christes
bodie and blood, being a signe therof, can not be the thing it selfe.
Now aske your Baker what he can say to this reason.

*August. lib.
Sent. Prosp.
Contr. Faust.
li. 20 cap. 18.*

The place that you alledge out of Austen: is answered
in the. 29. diuision of this sermon: and in the. 28. diuision of the
same sermon, is answered the other place that you alledge out
of the same Austen also.

To Gregorie and the reast: you shall looke for aunswere,
when you cite their wordes that we may weigh them.

*WATSON
diuision. 33.*

They say, that neyther the Apostles nor none in their
time did offer Christs body in sacrifice. And yet I haue she-
wed you before, that Dionisius Areopagita saint Pauls
Disciple (of whome mention is made in the. 17. chapter of
the Actes of the Apostles) did offer the sacrifice of Christes
body, alledging Christes commaundement for his warrant.

*Irenaeus. li. 4.
cap. 34.*

Ireneus that lyued w^{ithin} fiftie yere of saint Iohn the
Euangelist and Policarpus Scholer doth make mention of
this offering saying. *Ecclesia oblatio quam Constantinus docuit offerri in
uniuerso mundo; purum sacrificium reputatum est apud Deum, & ac-
ceptum est ei.* The oblation of the church which our Lorde
taught to be offered in the whole worlde, is reputed of God
a pure sacrifice and acceptable to him.

*August. lib. 10.
cap. 28.*

And in the same chapter confuting them that denied
the immortalitie of the fleshe, by this reason that our fleshe,
was nourished with Christes fleshe to eternall lyfe, conclu-
deth thus. *Aut sententiam mutant, aut abstineant offerendo quae pra-
dicta sunt,* eyther let them chaunge their opinion, or else
absteine from offering the same body and blood of Christ
we spake of.

*Concil. Const.
in trul. cap. 32.*

Also the generall counsell of Constantinople sayth,
that saint Iames did write the forme of a Masse, I omit the
Latine, the wordes in Englishe be thus faithfully translate.
Saint Iames brother to Christ our God according to the
fleshe, to whome the church of Hierusalem was first com-
mitted,

mitted, and Basilius which was Byshop of Cæsarea, whose fame is knowne throughout the worlde, which deliuered in wryting the mysticall celebration of the sacrifices, haue declared that the cup in our holy ministry ought to be of water and wine mingled.

And the holy fathers that were assembled at Carthage, haue thus left in wryting, that in the sacrifices nothing else be offered; but the body and bloud of our Lorde, as oure Lord himself hath ordeyned and so forth. I neuer read saint Iames his booke my selfe, nor I thinke, it be not nowe to be had, but I tell you so much as I knowe, that saint Iames did write the forme of a Masse, as saint Basill did (which we haue in Greeke nowe). If this great and learned generall counsell doth truely report, as I beleue doth. Let no man therefore beleue them that say, the Apostles did not sacrifice themselues, nor none in their time except they can proue the negatiue, which they shall neuer doe.

To that which you haue alledged out of Dionisius, I haue answered in the last diuision of your former sermon, and in the .23. diuision of this sermon. And the matter that you doe here alledge out of Ireneus, is sufficiently answered in the fourth, the fourth and twentieth diuisions, of your former sermon. Wherefore I neede not here to make any further answer.

Where you finde the Latine that you doe so saythfullye translate into Englishe: I can not tell. But I suppose it wyll be hard for you to finde it in the counsell holden in Trullo: as you note in the Margine. In Gratian I finde it thus cyted out of the first Synode. *Iacobus frater Domini secundum carnem, cui primum credita est Hierosolimitana Ecclesia, & Basilius Casariensis Episcopus, cuius charitas per totum orbem refulsit: in scripturis addiderunt nobis missæ celebrationem.* Which is in Englishe as you haue translated: sauing that for (whose loue) you say, whose fame, and adde mysticall, where as in the Latine there is no word that may so signifie. And turning the Verbe (haue giuen in wryting) into the Participle of the same Verbe: you adde to the end, haue declared that y cup. &c.

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Of this forme of Masse (as you terme it) and of the other that you name: I haue noted somewhat in mine aunswere to the ninth diuision of your former sermon. And where as you say that you had not as then read it, nor did thinke that it was to be had: I haue read it, and haue it to shewe. And amongst other things I note: that he maketh prayer for such as then lyued in monasteries. The forger of this peece of worke did not remember how early dayes it was in saint James his time: and therfore he supposed Monasteries had bene builded then. It forceth not greatly what is found in those counterfayted Masses. And for my part I wyll looke for no credite of those that wyll beleue that James would pray for them that dwelt in Monasteries, so long before any Monasteries were builded, let that great learned counsell report what they list. And if I shall say, that neyther the Apostles nor any in their time did offer sacrifice to God: then let no man credite me, except I be able to proue the negatiue, which I confesse I shall neuer be able to doe. For they did continually offer to God, that acceptable sacrifice that God requireth of Christians: which is their hole bodies and soules in his seruice. But that they offered Christ to his father (as you imagine) that no wise man will beleue, till you be able by scripture to proue that affirmatiue: which you shall neuer be able to do.

what sacrifice the Apostles did offer to God.

WATSON.
diuision. 34

There be other some, that will graunt the sacrifice, but denie that it is propitiatory for the sinnes of the quick and the dead. And therefore they disallow the last sentence of the Masse. Where the priest sayth, graunt good Lord, that this sacrifice which I haue offered to thy diuine maiestie, be propitiable or a meane to obteyne mercy, to me, and to all, for whome I haue offered it. And surely these be most foolish of all, for if it be a sacrifice it must needes be a propitiatory sacrifice taking (propitiatorie) as it ought to be taken, not confounding the meaning of it by sophistrie, but vnderstanding the diuerse acception of the word: but these men dally, and seduce the people with Amphibologies and doubtfull sayings.

Distinctions

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Distinctions they admit none nor can not abide to haue the matter opened, & with a confuse generall saying flaunder the Church.

This is their priuate sophistry, and yet they call other men sophisters, that detect and open their collusions, that diuide the sentence, that men might see, how it is true, and how it is false. For example. They cry out of this, that we say, the Masse is a sacrifice propitiatory. By the word (Masse) may be vnderstanded two things, the thing it selfe that is offered, and the act of the priest in offering of it. If ye take it for the thing offered, which is the bodye of Christ, who can iustly denie but that the body of Christ is a sacrifice propitiatorie, seing saint Iohn sayth, he is the propitiation for our sinnes, euer was and euer shall be, and neuer cease so to be, till our sinnes be ended, and death the last enimie be *Oecumenius* ouercomed in vs his mysticall bodye? and as *Oecumenius in cap. 3.* sayth: *Caro Christi est propitiatorium nostrarum iniquitatum.* The flesh *ad Romanos.* of Christ is the propitiation for our iniquities.

But if by the worde (Masse) be vnderstanded the act of the priest, and the vse of the sacrament (as they would haue it) then it is not propitiatory in that degree of propitiation as Christes body is, but after an other sort. And therefore I must diuide the worde (propitiatory) which is taken two wayes also. First for that that worthily deserueth mercy at Gods hande, and so the act the priest in offering, is not propitiatorie, of it selfe deseruing mercy, as Christ doth.

Next for that prouoketh God to giue mercye and remission, already deserued by Christ. And so the oblation of the priest is propitiatory, moouing and prouoking God to apply his mercy vnto vs.

So praier is a sacrifice for sinnes, as S. Iames saith. *Oratio fidei* *Iacob. 5.* *saluabit infirmum, & si in peccatis sit, remittentur ei.* The Prayer of faith shall saue the sick, and if he be in sinne, they shal be remitted vnto him. And christ taught vs to pray thus, forgiue vs our trespases, as we forgiue them that trespase against vs. *Math. 6. 7.*

Yy. iij.

And

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And also promised to giue vs, that we aske in Christs name.

Then ye see, that prayer being a sacrifice is a prouocation of God, & a meane to atteyne remission of our sinnes, and therefore may be well called propitiatorie.

Psalmc. 50.

So is a contrite hart a sacrifice propitiatory and almosse, as appeared by the storie of the Niniuites and of Daniell. For all good workes that we doe, both fasting, prayer, almosse, forgiuing of my neighbour is done for this ende, to mittigate Gods anger against our sinnes, and to prouoke him to haue mercy of vs for Christes merites.

*Origen. in Le.
bom. 13.*

Euen so the Masse (taking it for the act of the priest) is a sacrifice propitiatory for sinne. Which I shal proue vnto you by the holy fathers, Origen wryteth thus. *Si referantur hac ad mysterij magnitudinem, inuenies commemorationem istam habere ingentem repropitiationis effectum. Si redeas ad illum panem propitiationis, quem proposuit Deus propitiationem per fidem in sanguine eius: & si respicias ad illam commemorationem de qua dicit dominus hoc facite in meam commemorationem, inuenies quod ista est commemoratio sola qua propitium faciat Deum.* If these be referred to the greatnesse of our misterie, thou shalt find that this commemoration hath a great effect of propitiation. If ye returne to that bread of propitiation, which God hath set for a propitiation by fayth in his blood: and if ye looke to that commemoration, of which our Lorde sayde. Doe this in commemoration of me: thou shalt finde, that this is the onely commemoration that maketh God mercifull.

*Cyprian. Ser.
de cœna.*

Doth not saint Cyprian call the sacrament *holocaustum ad purgandas iniquitates*, a sacrifice to purge iniquities? in what respect is it called so, but for that it is offered, to that ende? And so is it called a medicine to heale infirmities, for thys respect that it is receaued to thys ende.

*Augu. ser. ii.
de sanctis.*

Saint Augustine sayth likewise. *Nemo melius prater martyres meruit tibi requiescere ubi & hostia christus est & sacerdos scilicet, ut propitiationem de oblatione hostie consequantur.* No man hath deserued better then the Martyrs, to rest (and be buried) there, where Christ is both the host and the priest (that is to say vnder the

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the aultare,) for this ende that they might attayne propitiation by the oblation of the hoste. Marke the purpote I bring in this for, which is to atteine propitiation by the oblation of the sacrifice: and as he sayth in an other booke.

Sacrificium illud mirabile & cæleste quod tu instituisti & offerri præcepisti in cōmemoratiōe tuā charitatis mortis scilicet & passionis, pro salute nostra pro quotidiana fragilitatis nostræ reparatione. That maruellous August. in Manuale, Cap. ii.

& heavenly sacrifice, which thou hast instituted and commanded to be offered in remembrance of thy charitie, that is to say, of thy death and passion, for our health and saluation, for the dayly reparation of our fraile weakenesse.

Doth he not here shewe the ende of the oblation, to saue vs, and to repayre our frayltie. Saint Hierome writeth.

Si laicis imperatur, ut propter orationem abstineant ab vxoribus, quid de episcopo sentiendū est, qui quotidie pro suis populiq; peccatis illibatas deo oblaturus est victimas. If it be commaunded to the lay men, that Hierony. in Cap. i. ad Titum.

for prayers cause they should absteine from their wyues, what should we thinke of a Byshop that must offer daylie pure sacrifices for his owne sinnes and the peoples.

Of this place though I might prooue you the chaste lyfe of a Byshop: yet I bring it in now onely to shewe, that the office of a Byshop is to offer daylie pure sacrifice for hys owne sinnes and the peoples sinnes, as saint Basill sayth in the booke of his Masse.

Da domine ut pro nostris peccatis & populi ignorantij acceptum sit sacrificium nostrum. Graunt O Lorde that for our sinne, and Basilius in Missa. the ignorance of the people our sacrifice may be accepted of thee.

Thus ye perceauē, that I haue shewed you, and proued that the oblation of the priest in the Masse is a sacrifice propitiatorie for the sinnes of them that be aliue, that is to say, moouing and prouoking God to pardon the sinnes of the priest and of the people.

A little is to be sayde, concerning them that be departed and then an ende of that matter.

Tertullian sayth, *Oblationes pro defunctis pro nat. alijs annua* Tertull. coram millit. die

Yy. iiii.

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die facimus. We make euery yere oblations for the dead, and for the birth dayes of Martyrs, which be the dayes they suffered their martyrdom.

*Athanasius
ad antiocbiū
quest. 34.*

Athanasius sayth. *Intelligimus animas peccatorum participare aliqua beneficentia ab exangui immolatione.* We vnderstande, that the soules of sinners, doe receyue some benefite of the vnbloudy oblation and of almose, done for them, as he onely hath ordeyned and commaunded, that hath power both of quick and dead. Our God.

*Ambros. de
obit is Valen.*

And saint Ambrose exhorteth the people to pray for the soule of Valentinian the Emperour, for whome he did offer the sacrifice of Christes body. Chrysostome sayth.

*Chrysost. ho. 3.
ad philip-
penses.*

Non frustra sancitum est ab apostolis, ut in celebratione venerandorum mysteriorum memoria fiat eorum, qui hinc discesserunt: nouerunt illis multum hinc emolumenti fieri. &c.

It was not in vaine ordeyned of the Apostles, that in the celebration of the honorable misteries, there should memory be made of them that were departed hence. For they knewe much profite, much commoditie to come to them thereby.

*Chrysost.
hom. 41. in
1. Cor. 15.*

And in an other Homily he sayth in this maner in Englishe. A sinner is departed surely it becommeth vs to bee glad that his sinnes be stopped and not increased, and to labour as much as we can to release him not with weeping, but with prayer, supplications, almose and sacrifices. For that was not ordeyned in vaine, nor we doe not in vayne in our holy misteries celebrate the memory of the dead, and make intercession for them to the Lambe that lyeth there, which taketh away the sinnes of the worlde, but that some comfort may thereby come to them. Is not this very playne? and that it is not a thing newe inuented, but a doctrine taught and vsed in the Church euer since Christ, and ordeyned so to be done by the Apostles themselues.

*August. com.
li. 4. cap. 12.*

Saint Augustine sayth in his booke of confessions, that the sacrifice of our price, which is Christes owne naturall body was offered for his mothers soule after she was dead.

And

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And he sayth also. *In Machabecorum libris legimus oblatum pro mortuis sacrificium. Sed si nunquam in scripturis veteribus omnino legitur, non parua hac consuetudine claret authoritas ubi in precibus Sacerdotis quæ Domino Deo ad eius altare funduntur, locum suum habet etiam commendatio mortuorum;* In the Bookes of the Machabes we read, that there was sacrifice offred for the dead. But although in the olde scriptures there were no such thing read, yet there appereth no small authoritie in this custome, that amongs the prayers of the priest, which are made to our Lorde God at his aultar, the commendation and prayer for the dead hath also his place.

Marke well that he sayth, it was an olde custome, in the Church for priests in their Masse to pray for the dead, in his time which is aboue. 1130. yere ago. And that the custome of the Church in this point is of sufficient authoritie to proue this matter, though there were no scripture for it at al, and yet he himsele alledgeth the booke of Machabes for it, the place is knowne well ynough.

He teacheth vs the same thing wryting vppon saint Iohn. *Ideo ad ipsam mensam non sic eos commemoramus quemadmodum alios qui in pace requiescunt ut etiam pro eis oremus, sed magis ut orent ipsi pro nobis ut eorum vestigijs inheramus. &c. talia enim suis fratribus exhibuerunt, qualia de Domini mensa acceperunt.* August. in Ioan. Tract. 84.

Therefore at the very table (of the aultare) we doe not so remember (the martyrs) as we doe other, other that rest in peace that we pray for them. But rather that they should pray for vs, that we might folow their footesteps. For they haue giue such things for their brethren, as they haue receiued from our Lords table. Here is both prayer to saints, and for the dead in the Masse. Thus ye see how Christes body is offered for the dead, after what maner it auayleth them.

Saint Augustine also teacheth saying thus. When the sacrifices eyther of the aultare, or of any almose be offered for the deade that were baptised: for the verye good men, they bee gyuing of thanks, for not verye euill men, they bee propitiations, for verye euill men, although they

Aaa. j.

August.
Enchirid.
Cap. 109.

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they be no reliefe of the dead, yet they be certaine comforts of them that be aliue. And to them they profite, they profite to this ende, eyther that they should haue full remission or at least that they should haue more tolerable damnation.

In this authoritie is expressed the plaine worde of propitiatory, how that the sacrifice of the aultar is a propitiation for such soules, as be not very euill or very good towards that teyning of full remission, or of more tolerable damnation.

If I should recite as much as I coulde bring in for this point at large: it is not one or two houres that would suffice to the rehearfall of the places.

By this little I haue sayde, ye may perceauē, after what sort it is true, that the Masse is a sacrifice propitiatorie for sinne, both for the quick and the dead.

CROWLEY.

The vse of
Distinctions

When you shall shewe the names and wordes of them that graunt the Masse to be a sacrifice, and yet denie it to be propitiatorie for sinnes: then will I eyther condemne their folly, or your false report. These men (you say) doe disallow the last sentence of your Masse. &c: so do I, with the rest that hath bene deuised by men, and hath no ground in Gods worde. Distinctions I can well away with, when they tende to the opening of thinges doubtfully spoken of in the scripture: but not when they tende to the mainenance of mans doctrine, contrarie to the worde of God. This Sophistrie therefore is none of mine: wherefore, I may be bolde to call him a Sophister, that vseth distinctions, to cause thinges that are false, to seeme true, as you doe in this place vse two distinctions. The Masse may be taken for the thing offered in the Masse (which is the bodie of Christ) say you: and for the act of the priest and vse of the sacrament. Both the wayes it is propitiatorie: but the one way it deserueth mercie, and the other way it doth but prouoke God to applie his mercie. These distinctions of the Masse and propitiation, tend not to the opening of any thing doubtfully spoken of in the Scriptures, but to the mainenance of a doctrine of your owne, contrary to the scriptures:

tures : wherefore I can not allowe them. The scripture sayth, that as Moyses did lift vp the serpent in the **W**ilderneſſe, ſo the ſonne of man muſt be lifted vp : that all that beleue in him ſhould not periſhe, but haue euerlaſting life. . Here is none other thing mentioned whereby Chriſtes merites ſhoulde be applied vnto men, but onely ſayth. And ſaint Auſten ſayth thus. *Holocaustum dominice paſſionis, eo tempore offert vnusquisq; pro peccatis ſuis quo eiusdem paſſionis fide dedicatur.* Then doth euery man offer the ſacrifice of Chriſtes paſſion for himſelfe : when he is dedicated in the ſayth of Chriſtes paſſion. Iohn. 3.
August. in
Expoſ. in cho.
ad Rom.

It is true therefore, that Occumenius hath ſayd. *Caro Chriſti eſt propitiatorium noſtrarum iniquitatum.* The ſacrifice of Chriſt is the propitiation for our iniquities. And the onely way to applye this propitiation to vs : is by beleuing the promiſe that God hath made therein. As appeareth by the wordes of ſaint Paule, in that place where Occumenius had occaſion to write thoſe wordes. Where ſaint Paule ſayth thus. *Iuſtificamur autem gratis, per gratiam ipſius, per redemptionem qua eſt in Chriſto Ieſu : quem propoſuit Deus propitiatorem, per fidem in ſanguine ipſius.* And they are freely made righteous, by his free mercie, through the redemption which is in Chriſt Ieſu : whome God hath ſet to be a propitiator, through ſayth in his blood. In caput. 3.
ad Rom.
Rom. 3.

Your diſtinction therefore, that tendeth to a nother mediation or propitiation then this : is not to be allowed amongeſt them that be of Chriſtes ſchoule. Yea, the Clarkes of the Popes ſchoule, out of whoſe bookes you learned your Popery : will not allowe your declaration that you make vpon the ſeconde partes of theſe your diſtinctions.

Angelus ſayth, that the Maſſe is anailable to whome ſo euer it pleaſe the prieſt to applye it by his intention. And that the Maſſe is nothing elſe, but the applying of the merite of Chriſtes paſſion, yea, and that *Reſpectu operis operati.* In reſpect of the work wrought by the prieſt in ſaying Maſſe : though you by your Sophiſtrie would make men beleue, that *Opus operatum*, is that work which Chriſt hath already wrought vpon the Croſſe. Biel, Holcot Dunſe, and the reſt of that flock, be of the ſame mind: wherefore, In ſumma
Angel. in
Miſſam.

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foze, if they were living, they would not suffer you to passe with such a declaration of your destination, as you make here. For you will haue the Masse (as it is the Act of the priest) to be propitiatorie none other wise, then is the prayer of the saythfull, the contrition of the penitent, the alimose of the merciful, and the forgiveness of the charitable, which is, as you say (but not truely) to mittigate Gods anger against our sinnes: and to prouoke him to haue mercie vpon vs for Christes merites. And this you offer to proue by the holy fathers.

Origen. in
Leuit. ho. 13.

Origen hath sayd thus (say you) *Si referantur hac. &c.* If these wordes be referred to the greatnesse of our mysterie. &c. Here you haue thrust in the Pronowne ours, and haue sayde of our mysterie: because you would haue your hearers and readers to thinke that Origen ment of your Masse, which you cal the greatest mysterie of your religion. Where as in dæde, he meaneth of the misterie of the .xij. loaves: y were continually vpon the table in the tabernacle before the Arke of the couenant. And he calleth our sauour Christ, which is the bread that came from heauen: the greatnesse of that mystery. But you leaue out that pæce, least the writers minde should appere. Craftily you crape alway with the sentence thus. *Si redeas ad illum panem propitiationis. &c.* Euen as it were poynting with the finger, at your little rounde wafer. But Origen hath written thus. *Si redeas ad illum panem, qui de celo descendit, & dat huic mundo vitam, illum panem propositionis. &c.* If thou returne to that breade which came downe from heauen, and giueth life to this worlde, that bread of proposition, whom God hath set to be a propitiation, through sayth in his bloud. &c.

Cypri. ser.
De Cana.

And doth not Cyprian call the Sacrament *Holocaustum. &c.* Of this place of Cyprian, I haue sayde ynough to satisfie the reasonable reader, in the aunswere to the fift diuision of your former Sermon.

Tomo. 10.
Pagina. 2.

Concerning the two places that you alledge out of Austen: I wil trouble the reader with nothing, more then the iudgement of Erasmus, concerning the two booke that you alledge them out of. Of the first, he sayth thus. *Que sine controuersia sunt Augustini: primo posuimus loco. Impudentissimum figmentum sermonum ad fratres*

The second Sermon

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*fratres in eremo agentes: in suum angulum reiecimus, de quo suo loco non
nihil dicemus. Insunt & cæteris, multa parum referentia phrasim & eru-
ditionem Augustini: quorum aliquot notauimus. Those works which
are vndoubtedly Austens owne: we haue placed in the first
place. That most vnthamfast lye, of the sermons to the brethzen
that liued in wildernesse: we haue cast into a corner meate for
them, whereof we will in their place speake somewhat. In the
rest there be many things that do verie little resemble the phrase
and learning of Austen, whereof we haue noted some. And of
the other booke he saith thus. Liber qui sequitur, ex superioribus libellis,
magna ex parte sarcinatus est, per quempiam, nec eruditione, nec eloquen-
tia predictum: proinde, non video, cur admodum lectu dignus videatur. Ca-
p. 17. ponit in potestate hominis, ut promereatur Regnum cælorum: quam
sententiam ubiq; detestatur Augustinus. Quamquam idem. Cap. 22. di-
cit diuersum. The booke that foloweth is for the most part patched
together out of the little bookes that go before, by some man that
had neyther learning nor eloquence: wherfore, I do not see why
it should seeme verie worthie to be read. In the. 17. Chap. he doth
put it in the power of man, to deserue the kingdome of heauen.
Which sentence, Austen doth in all places detest. And yet the
same wypter doth in the. 22. Chapter, say the contrary. Such for-
ged matter is mete for the proufe of the propiciation of your
Passe, for the sinnes both of the quicke and the dead.*

*Tomo. 9. in
fronte illius
Libr.*

You haue mistaken the place that you alledge out of Hie-
rome. For vpon the first Chapter to Titus: he wyrteth not one
worde that may be wrested to such a meaning, as those wordes
haue that you cite. But he hath wordes there to the contrary of
that, whereof (you say) you might proue the chaste life of a bishop.

*Hiero. in
Cap. 1. ad
Titum.*

Of what authoritie the Passe of Basill is, I haue noted in
mine aunswere to the ninth diuision of your former sermon, and
neede not now to trouble the reader any more with that matter.
and thus we can not see by that light that you haue hitherto gi-
uen vs: that the Passe is a sacrifice propiciatorie, for the sinnes
of them that be aliue.

*Basilius in
Missæ.*

Polue a little you haue to say, concerning them that be de-
parted: and then an ende of that matter. Tertulian sayth (say
you

Aaa. iij.

De coronis
Militis.

you) *Oblationes pro defunctis. &c.* We make every yeare oblation for the dead. &c. I will set downe in wytyng the sentence that goeth before, and that which foloweth immediatly after: that the indifferent Reader may weigh altogether, and iudge of the wyrters meaning. *Eucharistia sacramentum, & in tempore victus, & omnibus mandatum a domino: etiam antilucanis cœtibus, nec de aliorum manibus, quam presidentium sumimus. Oblationes pro defunctis, pro natalitijs, annua die facimus. Die dominico, ieiunium nefas ducimus, vel geniculis adorare.* We do receyue the sacrament of thankesgiuing, both in the time of repast or feeding, and at all times that the lord hath commaunded, yea and in our comming together before day: not at the hand of any other, then of such as be in authoritie. We do in the yerely day make oblation for the deade, for theyr birth dayes. We thinke it wickednesse to fast on the Lordes day, or to bowe the knees.

This oblation might be, the receyuing of the Communion together: in that yerely day wherein they vled to solemnize a remembrance of those that had giuen their liues for Christs cause. Which the fathers might well cal an oblation: because they vled at such meetings, to offer of their goods to the reliefe of the poore, and themselves to suffer for Christ, as they whose memoziell they celebrated, had done before. But how like you the custome of that time, which was to refraine kneeling on the Sunday, as a wickednesse? And howe like you that he calleth the sacrifice that you speake of: the sacrament of thankesgiuing? Here is no worde of propitiation for sinnes. Wherefore this little that you had to say out of Tertulian, is as much as neuer a whit.

Athanasius
ad Antioch.
Principem.
Quest. 34.

Athanasius sayth *Intelligimus animas peccatorum. &c.* We vnderstand, that the soules of sinners. &c. Howe farre vnlike it is, that Athanasius Archbishop of Alexandria, should be Authour of these questions and aunsweres: may easily appere to as many as will with iudgement read them, and consider the time wherein he liued, and the matter conteyned in the aunsweres. First it is to be considered: that he liued about. 330. yeares after Christ. Then that he was of the Græke Church: and therefore wrote as a Gretian: these things kept in memorie, and the matter conteyned

teped in some of the aunsweres considered : it will appere that some Athanasius of a later tyme was Authour of these questions and aunsweres.

In the second aunswere, he sayth, that in his tyme, the feast of the Epiphanie of our Lorde, was called the feast of the three kings : where as Ambrose, who liued an hundred yeares after him, and being bishop of Millaine (whether the bones of those three, if hystories be true, were first brought out of Persia) doth make no mention of any such feast, notwithstanding that in expounding of Lukes Gospell, he doth speake of their conning out of the East to seeke Christ.

In the aunswere to the thirde question : he alleageth matter out of Epiphanius, who was not so auncient as he himselfe was (if he were the right Athanasius) and he giueth him titles of great authoritie, acknowledging him to be a father of him and other of his tyme, and a worker of myzacles.

In the aunswere to the .14. question, he sayth, that men worthy to be beleued, that were spirite coniurers, had tolde him, that they had sene the Deuill in his owne likenesse : and that he had tolde them, that there is no sentence in all the scripture that is more terrible to him, then the beginning of the .67. Psalm. *Exurgat deus. &c.* Let God arise, and his enemies shall be scattered abroad.

And the reasons, that (in the aunswere that you alledge) he sheweth, whereby we doe vnderstande, that sinners soules haue some benefite, by thinges done for them after they be departed : are not such as should moue so wise and learned men as Athanasius was. One is, the vsage and custome of doing thinges for them : which (sayth he) if it were no commotitie to them, would not be continued. The other is the nature of wine, which (as hee sayth) being fast closed in a vessell, will when it feeleth the odour or sauour of the vine that beginneth to budde in the field : budde with the vine, and begin to flourish a freshe. Euen so (sayth he) we vnderstand, &c.

Thus the indifferent reader may see, that I do not without iust cause reiect this authoritie that you alledge in the name of

Aaa. liij.

Acha-

Athanasius.

*Ambros. De
obit. Valent.
In Philip.
1. Cor. 15.
Et in Act.*

*Libro. Con. 9.
Capit. 12.*

*De Cura pro
mortuis. cap. 1.
In Iob. Tract.
84. Euchirid.
Cap. 109.*

For aunswere to that which you report of saint Ambrose, exhorting the people to pray for Valentinian the Emperour. &c. I referre you and the readers, to that which I haue written in mine aunswere to the ninth diuision of your former sermon.

And for aunswere to that which you cyte out of Chrysostome, I referre you to that which I haue for aunswere to the 30. diuision of this sermon. And for aunswere to that which you alledge out of saint Austens Confessions: I referre you to that which I haue written for aunswere, to the 9. diuision of your former sermon also.

To the other three places that you alledge out of Austen: I must aunswere thus. It appeareth by these three, and certaine other places of saint Austens works: that he supposed, that prayers made, and almose deedes done, for such as departed this lyfe in the fayth of Christ, and felowship of the members of his body: might be propitiatorie for them, in such sort as you haue sayde that your Masse is, when it is taken for the worke of the priest. And that the reason that perswaded him so to thinke, was the custome of the Church in his dayes: which was to make mention of the dead in their prayers, when according to Christs institution, they did celebrate the holpe Communion of the bodie and bloud of Christ.

But shall this be a sufficient warrant for vs: to thinke and to teache that the Masse, which (as it is vsed in the Popes church) is but an heape of dumbe ceremonies, is a sacrifice propitiatorie, for the sinnes both of the quicke and the dead? The same Austen willethe vs not to stand vpon his warrantice: but to be sure that we haue the scripture for our discharge. For he knewe himselfe to be a man: and that as a man he might erre. In his thirde booke De trinitate, he sayth thus. *Noli meis litteris quasi scripturis canonicis enseruire, sed in illis & quod non credebas cum ipueneris incunctanter crede: in istis autem, quod certum non habebas, nisi certum intellexeris, noli firmiter retinere.* We not bound to my wrytings, as to the Canonicall scriptures, but when thou shalt finde in them that which thou diddest not beleue before, beleue it without any staying or staggering:

*In Proxmo
li. 3. de Trinit.*

staggering : but when thou shalt finde that in my wytyngs, that thou dost not surely know before, do not firmly holde it, vnlesse thou mayst vnderstand it.

Againe in one of those bookes that you alledge, he sayth. *Qua* *Euchiridio. Capit. 4.*
autem nec corporeo sensu experti sumus, nec mente assequi valuimus aut
valemus : eis sine ulla dubitatione credenda sunt testibus, a quibus ea quae
diuina vocari iam meruit scriptura, confecta est. But those thinges
which we neither haue proued by bodily sense, nor haue bene or
are able to attaine vnto by reason: must without any doubting be
beleued, for those witnessses, of whom that scripture that is now
worthily called diuine, was perfectly made.

And in another place he sayth. *Cedamus igitur & consentiamus* *De Peccato- rum merit. li. 1. Capit. 22.*
authoritati scripturae sanctae : quae nescit falli, nec fallere. Let vs there-
fore giue place and consent to the authoritie of the holy scripture :
which neyther can be disceyued nor disceyue.

Ambrose also hath sayd. *Nos noua omnia quae Christus non do-* *Ambros. de*
cuit, siue damnamus : quia fidelibus via Christus est. Si igitur Christus
non docuit, quod docemus : etiam nos id detestabile iudicamus. We doe *Virginibus.*
worthily condemne al new thinges, which christ hath not taught :
for to the saythfull, Christ is the way. If Christ therefore haue
not taught that which we teach : euen we our selues doe iudge it
detestable.

These sentences and such like (whereof there be many in
the annient fathers wytyngs) do cause me not to consent to that
which Austen wytyeth in those places that you alledge, and cer-
taine other of his workes. Although the same be nothing to proue
that which you would proue by his authoritie.

He maketh the oblation, whereof he speaketh there, of no
greater worthinesse, then the almose that is giuen to the poore,
and the prayers made for the dead : wherefore, he can not meane
there of such a sacrifice as you make your Masse when you say it
is Christ himselfe : There is great oddes, betwene Christ him-
selfe, offering himselfe to his father, and a loafe of bread, giuen to
an hungrie man. It is manifest therefore, that he vnderstandeth
that oblation that he speaketh of, to be but a meane to moue God
to applie the merites of his sonne, to such as whyles they liued
here,

here, did by repentaunce and fayth, make themselves meete to be partakers of mercie. For so he teacheth in plaine wordes, in the same place that you cite, saying. *Sed eis hac profunt, que cum uiuerent, ut hac sibi postea prodesse possent meruerunt.* But these things are profitable to such persons, as whilst they liued here, deserued that these things might afterward be profitable to them.

Sermon . 41.
de sanct.

Yea, if all be Austens that goeth in his name: there is no propiciation to be had for capitall sinnes, after this life. His wordes be these. *Non capitalia: sed minuta peccata purgantur.* Not the capitall, or damnable sinnes are purged: but the small sinnes. Such as the Italians call *Peccadulians*, little pretie sinnes. Yea, and those little sinnes (sayth he) if the fardell of them be great: will weigh you downe and drowne you.

Luc. 16.
August. in
Psalm. 48.

And to giue men occasion to thinke, that he had no great deuotion, to this doctrine of helping the soules departed: he writeth thus, by the occasion of the historie or parable of the rich man and Lazarus. *Ventri suo seruiunt homines: non spiritibus suorum. Ad spiritus mortuorum suorum, non peruenit: nisi quod secum uiui fecerunt.* Men sayth he, (meaning such as offer sacrifice for the deade) doe not serue the spirites of their friends: but their owne bellies. To the spirites of their friends departed, there commeth nothing: more then y^e which they did whilst they liued here with them. Here you may see, how little help you haue by saint Austens wordes: when they be better weighed, then you would weigh them, whē you did vse them. And when his wordes in other partes of his workes, be weighed also. Yea, you may see by this place of Austen: that your purgatory priests, which are hyed to sing for soules, doe not serue the soules that they sing for, but their owne bellies. And therefore the cost that is bestowed that way: is but cast away.

2. Cor. 5.
Eccles. 14.

The scripture, that neyther is deceyued nor doth deceyue: hath told vs, that we shall all stand before the iudgement seate of Christ: and receyue according to those works that we haue done in our owne bodies, whether the same be good or badde. And the scripture hath willed vs to worke righteousnesse before we depart hence: for in the graue, there can no good be founde.

I conclude therefore, that though you could spend, 22. houres,

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In rehearsing of the places that you could bring in for this point: yet should they not all be worth a point, because the scripture is against them. So that we may see that it is most untrue, that the Masse is a sacrifice propitiatorie, for the sinnes of the quicke and the dead. And that it is most true, that there is none other propiciation for mans sinne: but that onely, that was once for all wrought by Christ in his owne person vpon the Crosse. And that the same is still, and shall be for ever, effectuell to all that beleue the promise that God made therein.

Some thinke it a great blasphemy, that we should saye, the priest applyeth the effect of Christes passion, to whome he lysteth, or for whome he maketh his oblation. Good people beleue them not, they slander vs in this, for we say not so, nor doe not apply the merites and effect of Christes passion, to whome we list, we doe but apply our prayer and our intent of oblation, beseeching almightie God to apply the effect of his sonnes passion, which is his grace & remission of sinne to them, for whom we pray. Only God applyeth to vs remission of sinne, we but pray for it, and by the commemoration of his sonnes passion prouoke him to apply so that all that we doe, is but by petition and intercession, not by authoritie as God doth.

WATSON
diuision. 35.

You denie not, that it is blasphemie to saye, that the priest doth in his Masse, applie the effect of Christes passion, to whome he listeth: for you say you are slandered by them that so say. I will therefore let you vnderstand who they be, that haue in open writing, set out to be seene of all men, slandered you most of all: that knowing them, you may giue warning to your good people, that they giue no credite to them. Scotus, Biel, Angelus, Vincentius, and Holcot: haue in open writing sayde, that the force and effect of the sacrifice, is distributed and applied, not onely by God but by the priest also. It shall be best for you therefore, to haue them cited to appeere in the Archies, or in some Consistory, to aunswere to the slander: for I am sure you shall haue your

CROWLEY.

who they be
that slander
Watson and
his felowes.

Wbb. ij.

cause

cause heard with fauour.

WATSON.
diuision.36

They say, we make oblation for melleled swine, for sick horses, for murren of cattell, and thus wyth these vile and odious wordes they go about to bring the Masse in hatred with the simple people, that can not tell nor iudge, what it is, saying wee haue certaine peculiar Masses for all those things in our Masse booke.

The matter of this accusation is true, but not the manner. For there be not in our bokes peculiar Masses for these thinges, but in certayne Masses there be some peculiar prayers for these and such like things, and that by good reason.

For in the presence of Christes body, when our prayers be most effectuell, then wee pray for the atteyning of all goodnesse of soule and body, and the outward felicitie of this worlde is as expedient for vs, according to the wyll of God, and also we pray for the turning away of all euils of body and soule, and worldly goodes, alwayes referring our selues to his wyll, as he our father thinketh meete for vs.

Chrysost. de
Sacerdotio
Libra. 6.

Chrysostome telleth, how the priest in his Masse prayeth for the whole worlde, for the whole Citie, for the sinnes of all men both quick and dead, for the ceasing of warre, for the pacyfying of sedition, for peace, and the prosperous estate of things, for the auoyding of all euilles that hang ouer vs. For the fruites of the earth and of the sea, and such other.

De Ciuitate
dei. li. 22.
Capit. 8.

Saint Augustine in his booke *De ciuitate dei*, telleth a story of a Gentleman called Hesperius, who hauing an house and groundes about it in the Countrey, where his seruants and beastes were much vexed with euill spirites, for remedy thereof came to saint Augustines house, and he being absent, desired his priestes, that one of them woulde go to the place, and pray, that this calamitie might cease. One of them went, and offered there the sacrifice of Christes body, praying as much as he could, that the vexation by the euil spirites might cease, and by and by through the mercie of God

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God it ceased.

Is not thys as much, yea and more to, then we do now? Let not vs therfore feare their vile and slaunderous words, nor let not vs cease to doe well, because they speake euill. We may not cease to doe as the holy saintes haue done, because the members of the Deuill rayle against vs, as though we did nought.

You graunt the accusation to be good in matter: whereof I conclude, that you make oblation for mealed swine. &c. But the maner you denie: which I must epyther proue, or else confesse that you be slaundered. In your Masse which is intituled, *Propositi- malium*. For the mozayne or rotte of Cattell: you haue two pra- ers, the one to be said amongst the secret prayers before the con- secration, and the other after you haue receyued your host. In the first you desire of God, that the offering bp of the present sa- crifice, may helpe you, and mightily deliuer you from all errors, and rid you from the incursion of all destruction, that the Cattell also, which serue for your vse, may by his power, be deliuered. And in the second you say. *Domine* we besech thee by these things that we haue receyued: doe thou taking pitie and compassion, bryne away from thy saythfull ones, all errors, and the pernici- ousnesse of the violent destruction of raging diseases in cattell. That such as for their owne merite, thou dost scourge being out of the way: thou mayste cherish by thy compassion, being corrected or amended.

CROWLEY.

Masse for
the rotte of
cattell.

If the leprosie of swine, the manifold diseases of horses, the mozian and rot of sheepe and other cattell, be of the number of those raging diseases: then do you in that Masse, make an obla- tion for mealed swine. &c. For what is your Masse? Angelus of Italie sayth, that it is nothing else, but the applying of the me- rite of Christes passion. And that it is available, to whom soeuer it pleaseth the priest to applie it by his intention. Nowe let the wise indge, what the priestes intent is or should of right be, when for hyre or friendship he sayth Masse, to cause such diseases to cease among cattell.

*Summa ange-
lica in Missa.*

Wbb 14.

But

The second Sermon

But this me thinketh is straunge, y^e you say that you make your prayer in the presence of Chyristes bodie: understanding the same to be the sacrament. For when you make your first prayer, Chyristes bodie is not yet come into your sacrament: and when you make the latter, the sacrament and all is in your belly.

*Chrysost. de
Sacerdotio.
libr. 6.*

But Chrysostome telleth you: how the priest in his Masse prayeth for the whole worlde. He telleth in dede, that in the administration of the holy communion, and in al his other publike prayers: he prayeth for those thinges that you speake of. But what maketh this for the prouise of that which you haue in hand: which is: that in your Masse for the moraine of cattell, you do not make an oblation for measeled swine, &c.

As for that Chrysostome saith, that the priests office is to pray for the sinnes of the quicke and the deade: I referre the Reader for aunswere, to that which I haue aunswered to the. 30. diuision of this sermon, where you alledge his thirde Homilie vpon the Epistle to the Philippians.

*August. de
Ciuitate Dei.
li. 22. ca. 8.*

Saint Austen also telleth a storie of a Gentleman, &c. In mine aunswere to the. 28. diuision of this sermon: I haue given the reader occasion to consider the corruption that is found in this worke of saint Austens, by the conference of many copies, where of some containe a sound doctrine according to the scriptures, and some cleane contrary. Which I doubt not should easily appere in the Chapter that you alledge: if the first copie, or some true copie thereof were to be had. Lodouicus Viues, in his Commentary vpon this Chapter, saith thus. *In hoc Capite, non dubium est, quin multa sint addita velut declarandi gratia, ab ijs, qui omnia magnorum auctorum scripta, spurcis suis manibus contaminabant: quorum alia rescabo, alia more meo, contentus ero velut digito indicasse.* There is no doubt, but that in this Chapter there be many things added (as it were to declare and make the matter more plaine) by such as with their filthie fistes, haue defiled all the writings of great authors: whereof I will cut of some, and some other I will be contented, after my maner, as it were, to haue poynted at with the finger.

*Lodouicus
Viues.*

This may suffice the indifferent reader, and giue him occasion

tion to thinke: that this fable which you alledge for your purpose, was neuer written by saint Austen. You haue no good ground therefore, in this place to say, that you do as the holy saints haue done, when you say Masse for maseled swine, and sicke horses: neyther to say that we which do say that you do naught therein, are members of the denill.

Now a little of priuate Masse, and then make an ende. WATSON
Many there be, that can well away with the Masse, but not diuision.³⁷
with priuate Masses.

These men be deceaued in their owne ymagination: for there is no Masse priuate, but euery Masse is publike. It is called in Greecke *Λειτουργία*, a publike ministry.

Saint Thomas calleth it sometimes a priuate Masse, but not in that respect, as it is contrary to publike, but as it is contrary to solempne.

Euery Masse is publike, concerning the matter and ministerie, but not solempne concerning the place and other rites and circumstaunces.

Therefore these men speake against that they know not what. They haue a newe vnderstanding of priuate.

They call it a priuate Masse when the priest receyueth the sacrament alone. And thys they say is agaynst the institution of Christ.

They say so *sine fine*, and neuer make an ende, but they neuer proue it. I shall shew you that it is not against the institution of Christ.

The institution of Christ concerning this sacrament contayneth three things which he himselfe did, and by his commaundement gaue authority to the Church to doe the same. The consecration, the oblation, and the participatiō. To the due consecration foure things be required, the matter, forme, minister, and intent.

The necessary matter is bread of wheate, which is due as it ought to be, if it be pure, sweete and vnleauened.

But our newe maisters that crye out so fast of Christes

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institution, did ordeyn it should be ministred in vneleavened bread, but in common bread, and the worse the better with them, some sayde horsebread was to good. Well there was more vilany shewed herein, than I wil expresse at this time.

And for the other kinde, whereas the due matter is wine mixed with water, they notwithstanding the institution and example of our sauiour Christ, commaunded no water to be put in, raysing vp again the pernicious rotten and extincted heresies which *Fermentary* and *Armeni* did maintaine. The forme of the sacrament is the wordes of our Sauiour Christ, saying. This is my body. This is my blood, duely and perfittly pronounced vpon the bread and wine.

Our newe maisters that still cry vpon the institution of Christ, some sayde it was a sacrament or euer the words were spoken, as soone as it was brought to the Church for the vse of the communion, some would haue the wordes sayde, but as one should read a lesson or tell a tale, not directed to the bread and wine, but that the Minister should looke away from the bread and wine in the time of the pronouncing. Fearing belike the wordes should haue more strength than they would they should haue.

And thus how soeuer now they pretend a zeale to maintaine the institution of Christ, then they vtterly destroyed the institution of Christ, eyther denying or defrauding the necessary consecration of the sacrament.

The minister ought onely to be a priest duely consecrated & ordred after the rite of the catholike Church, whose ministracion God onely doth assyst. These men did not onely maintaine that it was lawfull, but also did appoint and permit mere lay men to minister, yea and lay women sometimes, as some sayde without any lawfull vocation or ordering at all, not regarding what Arnobius writeth. *Quid tam magnificum quam sacramenta dei conficere? & quid tam perniciosum quam si ea conficiat qui nulum sacerdotij gradum accipit.* What is so excellent than to consecrate the sacraments of God? and what is so pernicious, than if he consecrate them, that hath receyued

*Arnobius in
Psal. 139.*

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receyued no degree of priesthood? The intent also to doe that the Church doth without mocking, dissimulation or contrarye purpose is required. For although the priest in the consecration may haue his thoughtes distract to some other thing, and so lack attention, which is a great negligence in the worke of God, and deadly sinne to the minister: yet if he lacke intention not intending to doe that God commaundeth and the Church doth: there is no consecration nor no sacrament at all. And for this point what intention shall we thinke these men had of late that vtterly denied to consecrate or receyue Christes body & bloud vnder the formes of bread and wine, but onely to receyue the creatures of bread and wine, and thereby to be partakers of Christes body and bloud? For in the booke of their last communion, these were the wordes of the inuocation. Good Lord graunt vs that we receauing these thy creatures of bread and wine according to thy sonnes institution, may be partakers of his body and bloud.

Was there euer heard of any such institution? Looke throughout al the scripture and shew me where, euer Christ did institute, that by eating of bread and wine, men should be partakers of his body and bloud. And if it can not bee shewed, as I am sure it can not: then it was a playne forged lye bearing men in hande that Christ instituted that he neuer thought, wherby appeareth that they had not this intention which is required to the due consecration: and also that they in words pretending to haue a zeale to maintaine Christes institution in their deedes shewed themselues enemies and aduersaries to the same.

Goyng about to proue that we haue a newe vnderstanding of priuate: you vtter your owne straunge vnderstanding therof. I thinke it shall be hard for you to find oue good autho: that doth vse it as you vnderstand it. You say saint Thomas doth vse it so: but you tel vs not where. But though saint Thomas do vse it so: yet must we know him to be a more approued Latinist, before we

CROWLEY.

Ccc. j.

foloto

The second Sermon

Solemne is
not contrary
to priuate.

solow him, and make him our authour in so waightie a matter as this. Cicero, and other approued authours doe vse it, as contrarie to publike and common, but neuer as contrarie to solemne as you say saint Thomas doth. *Solennis* is properly that, which is vsed but once euery yeare: and that at a time certaine and accustomed. The contrarie to that, must needs be the thing that is neuer so vsed: but oftener or seldomer, as occasion is offered. You say we speake agaynst that, we knowe not what, and we are deceyued in our owne imagination: but we can proue that you are deceyued by your foolish imitation. Your barbarous babling lawiers, haue vsed a worde of their owne making, in such sort as you would vse *Solennis*, making it contrary to *Primum*: and they say, *solempnizare matrimonium*, for *celebrare matrimonium*. To celebrate mariage, or to make an open contract of mariage, in the open face of the Church. The imitation of these eloquent Latinists: hath deceyued both you and saint Thomas, if he wyte as you report of him.

As for your Greeke worde, you might full well haue spared, vnlesse it had made more for your purpose: for nothing is more contrarie to that which is done by one alone, and to himselfe, then *λειτουργια*, is. For you your selfe say it is a publike ministerie: which can not be your Masse, when the priest ministrereth to none but to himselfe, though he do it in the presence of ten thousand, and at the high altare in saint Peters Church at Rome, and on saint Peters day. It may be sayde, that it is openly done, and so is secretly the contrary: but it cannot be truly sayd to be publike done, because it is done but by one, and to himselfe alone. Yea, though there were a small number that did communicate with the priest, in the presence of a great number that were not partakers with them: yet shoulde it not be publike, because it is not common to as many as it shoulde be common vnto. So farre of is your Greeke worde: from prouing your priuate Masse to bee publike.

Who they be that can well away with your Masse, but not with your priuate Masse you tell vs not: but I tell you, that I haue sayd, and doe say, *Sine fine*, without ceasing, that your priuate

uate Masse is against Christes institution. Yea, I doe not onely say it, but I will proue it also, even by your owne wordes concerning those thre things that you say the sacrament conteyneth, as it is the institution of Christ. I reason thus. Whatsoever Masse hath not all these thre things, is against the institution of Christ. But your priuate Masse lacketh one of them, that is Participation: Ergo, it is against the institution of Christ. The participation of prayers, oblation, and merites, will not serue here. There must be participation of that which is consecrated, that is, the bread and wine. But that is not in your priuate Masse, Ergo, &c. Say not now that we neuer proue, that your priuate Masse is against Christes institution.

Priuate Masse proued to be against the institution of Christ.

Thus going about to proue your negative: you haue ministered matter to proue our affirmatiue. Well you procede to the foure things that are required in the due consecration. The first, is necessarie matter, &c. We say as you doe, that the necessarie matter is breade, made of such graine as is vsuall in the place, which commonly is wheate: and wine made of Grapes. But that the bread must of necessitie be unleavened, & the wine mixed with water: we do in plaine wordes demie. And yet do wee not rayse by againe any rotten Heresie at all. For we make no necessitie either of the one or of the other.

A doctor of your owne, hath taught vs: that it must be vsuall all breade, and conuenient nourishment. His wordes be these. *Non sufficit autem ad hoc pascere, cum non sit cibus vsualis, nec conueniens nutrimentum.* Masse, or starch, is not sufficient matter for this conuerſion or turning of substance: because it is not vsuall bread, nor conuenient nourishment. In mine aunſwere to the. 12. diuision of this sermon: is to be ſene more of this matter.

Nicholaus de Orbellis 4. Sent. Dist. 11. quest. 2.

And your saint Thomas hath told vs thus. *Non est autem de necessitate sacramenti, quod sit Azymus, vel fermentatus: quia in vnoquoque confici potest.* It is not of necessitie of the sacrament, that the bread should eyther be unleavened or leavened: because it may be done in eyther. And for the water he sayth also. *Dicendum quod admixtio aquae ad vinum non est de necessitate sacramenti.* We must saye, that the mingling of the water with the wine: is not of the ne-

Parte. 3. q. 74. Art. 4. Ibid. Art. 7.

The second Sermon

Gregorius
in Reg. st.

cessitie of the sacrament.

And saint Thomas sayth, that saint Gregorie maketh the matter plaine, for the libertie that we teach in this matter. For he sayth thus. *Romana Ecclesia offert azymos panes: propterea quod dominus, sine ulla commixtione suscepit carnem. Sed certa Ecclesia offerunt fermentatum: pro eo quod verbum patris indutum est carne, sicut fermentum miscetur farina. Vnde, sicut peccat presbiter in Ecclesia latinorum, celebrans de pane fermentato: ita peccaret presbiter Grecus in Ecclesia Grecorum, celebrans de Azymo pane, quasi pervertens Ecclesia suavitatem.* The Church of Rome doth offer unleavened loaves of bread: because the Lord hath receyved flesh, without any myxture or mingling. But certaine Churches doe offer leavened bread: because the worde of the father (that is the sonne of God) hath taken vpon him, fleshe, euen as leauen is mingled with meale. Wherefore, euen as that priest, that in the Latin Church doth celebrate with leavened bread doth sinne: so y priest that in the Grake Church doth celebrate with unleavened bread, doth sinne also, as perverting the custome of his Church.

Both sinne
a like.

It is to be wondred at, that you will teach a doctrine so contrarie to Gods Wicare on earth: and make so great a matter, of that which he setteth so light. Bylike you had not sene this before you made your sermon. To such as haue sayde, that some of vs haue sayd, that horsebread is to god: I say, that vnlesse they let the world knowe who they be that so haue sayd, they are shamelesse and slaunderous lyers. And vnlesse you vtter that villanie, that you know hath bene shewed herein: you shall (by my consent) be toynd with the other.

August. in
Ioh. Tract. 80.
De verbis
Domini secund.
Ioh. ser. 38.

The forme of the sacrament we know to be the worde: as saint Austen sayth, speaking of baptisme. *Accedit verbum ad elementum & fit sacramentum.* The worde commeth to the element: and so it is made a sacrament. And as the same Austen sayth in another place. *Est forma omnium rerum.* The worde of God is the forme of all things. But the due and perfite pronouncing of the worde vpon the bread and wine that you speake of: doth saue to much of magicke, for vs to vse or receyue. We knowe that Christ spake those words that you reherse: but that he did breath them

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them out vpon bread and wine, or commaunde that they shoulde be breathed out by his ministers, *sub vna pronuntiatione*, vnder one pronuntiation, without pausing or staying, as your Canon doth prescribe: neyther do we know, neyther can you proue. The vse of wordes, is to teach (as I haue noted in mine answer to the 15. diuision of your former sermon) & not to worke wonders, as sorcerers do. Christ therfore, in pronouncing those wordes, ment to teach his Disciples by them: that the bread which he had broken and giuen vnto them, was his bodie, and the wine his bloud, in such sort, as they did well knowe signes to be the things signified by them.

Saint Austen therfore, is bolde to say thus. *Non dubitauit Dominus dicere, hoc est corpus meum: cum signum daret corporis sui.* The *August. ad Dardanum. Capit. 12.* Lorde did not doubt to say, this is my body: when he gaue the signe of his body. It was no rare thing with them, to heare the signe called by the name of the thing signified: for the Lambe that they had euen then eaten, was called the passing by of the Lorde, because it did signifie, that the Lorde passed by the first borne of his owne people, and smote the Egyptians. *Exod. 12.*

Your newe maisters therfore, doe teache you but the olde lesson: if they tell you that the wordes be not pronounced wyth purpose to chaunge the substaunce of the creatures, by the vertue of them, but to teach the hearers, that Christ hath ordeyned a liuely and effectuall sacrament, to represent vnto the worthy receyvers, their vnitie in him their head, and that euerlasting lyfe that they receyue from him, as members from their head. *The newe maisters teach the old lesson.*

And you are but an euill scholer, that so slaundrously report of your newe maisters: in whose wrytings and examples it doth appere, that they teache and vse that consecration, that Christ vsed and taught. We (for I take my selfe for one of your newe maisters) doe take bread, giue thanks to God, breake and deuide the bread amongst vs, and eate it. In lyke maner we take the cup of wine, giue thanks, & drinke all of it. And this we doe in the remembrance of Christ, as he hath taught vs to do. Thus doe we consecrate: not by turning the substaunce of the creatures, *what consecration is.* but the vse. Other consecration, the vniuersall Church hath not yet agreed vpon. Yea, your owne schoule Doctours, are yet at variance

The second Sermon

The papistes
barie about
their conse-
cration.

stance about it. Some say : that Christ consecrated with some other wordes, before he sayde this is my body. Some other say : that he spake those words secretly first, and consecrated by them: and afterwarde vsed them to declare what he had made of the breade and wine. And some thinke : that the consecration is wrought by the prayers that go before. And they that holde, that it is wrought by the pronouncing of these words, doe not agree. Some say, *Hoc*, this : is it that worketh all. Some say, *Est*, is : And some say, *vin*. The first sillable, the Verbe copulative, or the last sillable.

There is no such disagreeing founde in your newe maisters writings or examples. Wherefore, you are worthy to come out of a good schole, that can cary such vntrue reports out of the schole: and if euer you come in againe to be well whipt, for belying your maisters. For we doe not vnder pretence of maynteyning the institution of Christ, destroy, denie, or defraude it : but in a true zeale, we abolishe all superstition brought in by man, and vse that consecration onely, that Christ vsed, and taught to be vsed of hys.

Papish
shanelings
most vnwor-
thy ministers

The minister we allowe not, vnlesse he be called and admitted, according to the worde of God. If any be vnworthy that be admitted or suffered in the ministerie : the fault is not in the order that your newe maisters professe to folow, but in the officers that haue the execution of the order. And if it were in mine hand : I would ridde the Church of a greater number of your shanelings, which are most vnworthy, though you thinke none worthy but such. As for the saying of Arnobius, we regarde it as well as you doe : as may be seene by that which I haue written in mine answer to the 30. diuision of your former Sermon.

The sure
stay that the
Papish con-
secration
hath to
lean to.

The fourth thing that you say is required in your consecration, is the intent of your minister : which must be to doe as the Church doth, without mocking, dissimulation, or contrarie purpose. And where this is not : there is no consecration at all. You haue brought your matter to a good point now, your consecration may not be doubted of: for it hangeth vpon the priests intent. If he intend not to do as the Church doth, but to huddle by his Masse

Wasse for his hyer : then they that gaped for Gods body, haue caught but a Waffer cake, as lyght as a Butter flie. And they that gaue him money, to offer Christ for their friendes departed : haue lost both labour and cost, for Christ came not into hys cloyches to be offered. And whatsoeuer thing else, should haue bene wrought by that Wasse, is cleane disappointed : sauing only that the priest hath his money, and the poples folly is fed. A more vncertaine thing can there not be : then when all hangeth vpon that which no man can know, but he only that is the doer. Wise men therefore, will seeke a more sure stay to leane too, then your consecration can be : seing it hath not a better and more certaine foundation, then the most vncertaine intent of the priest.

What intent we had or haue : God doth knowe, and shall iudge. Our doings doe declare : that we intend to vse the sacraments of Christ, according to hys holye institution, in remembrance of his death and passion. And by them to call to memory what we are by Christ, & what we must continue to the end, and what we shall haue in the ende. And being such as by receyuing those holy mysteries together, we seme to be : we are by them assured : that Christ dwelleth in vs, and we in him. And that as the creatures bread and wine, doe by the mouth enter into our bodies to be the foode thereof : so doe the flesh and bloud of Christ by fayth enter into our soules, to be the sustinaunce of them, whereby both body and soule shall lyue for ever in ioy.

The effect
of this sa-
crament.

And in our last booke of Communion: our inuocation is some thing more large then you haue reported it. For we saye thus. Heare vs, O mercyfull father, we beseech thee. And graunt that we receyuing these thy creatures of bread and wine, according to thy sonne our sauour Christes holye institution, in remembrance of his death and passion : may be partakers of his most blessed body and bloud, &c. If you would haue considered this inuocation better: you should not haue needed to haue wylled your auditozie, to looke throughout the scriptures, to finde where Christ did institute, that by eating of bread and wine, men should be partakers of his bodie and bloud. For the wordes of our inuocation are : that we doing that which Iesus Christ did will to be

Eccl. liij.

done,

done, for such purpose as he did appoynt it to be do ne : may bee partakers of the thing in dede, that is represented by that which is done. Not by the outwarde act that we do : but by the inwarde sayth that moueth vs to doe it, being commaunded by him in whom we beleue.

1. Cor. ii.

The institution of this doing, is declared immediately after the inuocation that you speake of : and was written by S. Paule to the Corinthians. Wherefore, we do not beare men in hand that Christ did institute that which he neuer thought : neither doe our dedes shewe, that we be enemies to his institution.

WATSON.
Diuisiō. 38

And as they vsed themselves in consecration : so they did in the oblation, which they did not corrupt as the other, but vtterly tooke away, denying any such thing to be, as I haue proued it is, in so much that in all their newe communion, they could not scarcely abide the name or worde of oblation, but pulled it out of the booke, so much did they fauour the institution of Christ which they nowe pretende.

CROWLEY.

The sacrifice
of the newe
testament.

As in mine answer to your proufes, I haue sufficiently disproued the same : so shall I here in fewe wordes, disproue your slanderous report. In our Communion booke, we desire oure heavenly father, mercifully to accept our sacrifice of prayse and thankesgiuing. And we say, that we doe offer and present vnto him, our selues, our soules and bodies : to be a reasonable, holy, and liuely sacrifice vnto him. And is this, to put the name of worde of oblation out of our booke : The auncient fathers say, that this is the sacrifice of the newe testament : as I haue briefly noted in mine answer to the fourth diuisiō of your former Sermon.

WATSON.
Diuisiō. 39

Nowe when they haue taken away the due matter, as sweete vnleauened bread, the mixture of the Chalice, and peruerterd the forme by leauing out the principall verbe (*est*) in the words of Christ, as it was in the last booke in the first printing,

printing, how it came in againe I can not tell, and neglected the due ording of the minister, suffering them to vsurpe the office of a prielt that neuer receaued that authority, neither of God nor man, and in that they did (which was very bad) neuer intended to do as the Church doth, & wholly did abrogate as much as lay in them the oblation of Christs body in remembrance of his passion, & at length would haue nothing to remaine, but a bare cōmunion, what face haue they to cry vpon christs institution, institution, which they haue in so many pointes broken and violated as I haue shewed? & yet that they would haue is no part of Christs institutiō. For the vse of the sacrament is that it should be receaued and eaten, and therefore in dyuers counsels it was decreed that whosoever tooke the sacrament at the priestes hande and did not eate it, for the which end Christ did ordeyne it, was holden accursed and excommunicate. Thus farre extendeth the institution of Christ concerning this point, because he sayde *Accipite, manducate & bibite*. Take, eate, drinke, and also that all should eate and drinke of it, that could proue themselues (after saint Paules admonition.)

*Concilium
toletanum
prim. ca. 14.
Conci. Cesar.
aug. ca. 3.*

But such thinges as pertaine to the ceremonie of the eating, as how many in one place together, what time, place maner, order, and such like, be thinges pertayning to the ordinaunce and direction of the Church, and not to the institution of Christ, as necessary vpon paine of damnation to be obserued of euery christen man.

For else if all the rites that Christ vsed at hys supper were of necessitie and pertayning to his institution: then there must needes be thirtene together at the communion and neyther moe nor fewer.

And it must be celebrate after supper, and in the night, after the washing of the feete, and in a Parler or Chamber, and all that receaue must be priests and no women. For all these thinges were obserued of Christ and his Apostles at his last supper.

But for our instruction to declare that they be not fixed
Ddd. j. by

The second Sermon

by the instituted of Christ, but left to the disposition of the Church, the Church hath taken an other order in these things, wylling that all shall communicate that be worthy and disposed. So that the number whether there be many or fewe, or but one in one place that receyue, maketh not the ministration of the priest for that thing vnlawfull.

*August.
Epist. 118.*

And it hath ordered that it shall be celebrate in the morning, and receyued fasting before all other meates, and in the Church except necessitie otherwise require. And therefore saint Augustine taught Ianuarius after this sort. *Ideo saluator non praecepit, quo deinceps ordine sumeretur, ut apostolis per quos dispositurus erat ecclesiam seruaret hunc locum.* Therefore our Sauour did not commaund by what order it should be receyued after him, but reserued that matter to the Apostles by whome he would order and dispose his Church.

By this wee may conceyue that the receyuing of the sacrament is Christes institution, but the maner, number, & other rytes of the receyuing be not determined by Christes institution, but ordered at the Churches disposition.

Yet say they, Christ did not receyue it alone, but did communicate with his twelue Apostles, whose example we ought to folow. To this I say, that we be not bounden to folow this example for the number, but for the substance. That it should bee receaued of vs, is Christes example necessarie, but of howe many, of twelue onely, of moe, of fewer, or of one, is not by Christes example fixed and determyned.

Christ ministring the mystical supper of necessitie, & that neuer but once, for this ende by his deede to institute the thing, and to teach his disciples what they should do continually afterward in cōmemoration of his death, must needs haue ministred it to mo then himself, because in that doing he gaue them authoritie to doe the same, and so made them priestes. But we ministring it not for that intent to institute the sacrament, and to make priestes, but to receyue the spirituall fruite that commeth to vs thereby, are not bounden

den to obserue that number, but shall doe well if we receaue it cyther with other or alone.

You haue falsely charged vs with taking awaye the due matter. &c. And as for the leauing out of the principall verbe (*Left*) Let him be charged withall that did it. It is like that you haue little to charge vs with, when you seeke out the printers faultes, and lay them to our charge: and yet confesse in plaine wordes that the fault is corrected. If I would haue delt so with you: I might haue done it many tymes in these your sermons, as may well appeare to the learned that will reade them as you set them out in print. Our ministers be ordered and admytted, with imposition or laying on of handes and prayer: and as many ceremonies beside, as may tende to edification. And that which we do in the ministracion of the worde and sacraments: shall neuer be iustly disproued by any of your sort, to be other then the institution of Christ. Our intent in doing that we doe, is to imitate the Church of Christ: and not the Church of Antichrist, which is the Church of Rome. We offer that oblation: which both by the scriptures and fathers, is accepted for the sacrifice of the newe testament. And our Communion (which it pleaseth you to terme bare) shall on the mariage day be interteyned of the Bridegroomes father: when your Masse shall be turned out for lacke of a mariage garment. We haue no cause therfore to be abashed still to crie vpon Christs institution: which you haue and doe still, in so many poynts violate and breake as appereth by that which I haue answered to that which you haue shewed, prouing that which we haue, to be the institution of Christ.

CROWLEY.

Narrow seeking for matters to charge vs with.

The Masse hath not the mariage garment.

And where as you go about to render a reason, and make a proufe, that the Communion that we haue is not the institution of Christ, saying that the vse of the sacrament is, that it shoulde be receyued. &c. I marueil if you did not blush when you spake it. For if that be the vse of the sacrament (as it is in daede) howe dare you reserue it, and hange it ouer your altar, sometime, till it be so binewed and mowled, that you must nedes burne it: how dare you carie it about your streets in procession? And how dare

God.ij.

you

The second Sermon

you fetch it out in tempests : to scare the deuill withall: Yea, how dare you put it in a purse and hange it about your necke, to preserue you from perilles?

Nothing
more against
watson then
this is.

And I pray you, what moued you to vse this reason against vs : scing that you know that we do neuer minister it, but when we haue occasion presently to distribute it, so that we neuer reserue it for any maner of purpose? There is nothing that maketh more against your doynge: then it at which in this place you alledge against vs. Take, eate, drinke, &c.

And where you say that the ceremonies and rites that be vsed about the ministracion of the sacrament, doe not appertaine to the institution of Christ, we say so to: and that therefore the Church ought not to make a matter of necessitie of them, but leaue them to the discretion of euery particuler congregation, to vse or leaue them, as they shall see that they doe tend to theyr edification or not.

watsons
purpose in
speaking of
circumstances.

Much a doe you make about circumstances of the eating, and the number of them that shall eate, the tyme, place, &c: but all is to make some shewe of a libertie left to the Church, to ordaine that one alone may in the presence of a multitude, celebrate that sacrament, and receyue it alone, as commonly your passing priestes do. But it will not be. For not onely the example of Christ in his last supper is to the contrary, but his words in the institution also: which wordes we must hearken vnto, and not those circumstances which are not within the compasse of doe this in remembraunce of me. He tooke breade, gaue thanks, brake it (that is, he deuided it amongst them) and sayd, take, eate, this is my bodie: and in like maner the cup, saying, drinke ye all of this, do this in remembraunce of me.

If any of them had bene so dull of vnderstanding, as you shewe your selfe to be: and woulde haue moued this needlesse question, what shall we doe in remembraunce of thee? Woulde he not haue sayd, take breade, giue thanks, deuide it amongst you, and eate it: for it is my bodie? And in like maner, take a cup of wine, giue thanks, and drinke all of it: for it is my blood? And what libertie is here left to the Church to ordaine that the priest

priest alone, may do this to himselfe in the presence of a multitude that should be partakers with him, as the Apostles were wth Christ :

The place that you cite out of Austen, is wrested too farre out of tune. For in that place he speaketh onely of the time of ministrati^on and receyving. Whether before meates or after: as appeareth by the wordes that folow immediatly after. *Nam si hoc ille. &c.* For if he had tolde his disciples this, that this sacrament should alwayes be receyved after meates: I beleue that no man would haue altered that custome. So farre of is saint Austen, from confirming the priuate receyving of your priest. Wherfore you gather more of his wordes then he ment. But this vantage you haue giuen vs by the wordes of your collection: that we may be bolde to saye, that in your Masse there is nothing of Christs institution, more then the receyving of the sacrament. The rest is ordered by the Church. But you woulde faine restraine your saying to the number of receyuers: and therefore you say, and other rites of the receyving.

You imagine, that we depende altogether vpon the example of Christ, in communicating with the twelue: but I haue tolde you before, that we depende not onely vpon his example in doing, but also, and chiefly, vpon his wordes in commaunding. Which wordes are, that not only twelue and no mo: but as many as be christians and will be present at the action, should be partakers of the mysteries. And that the action should be celebrated by the Congregation, that desire to be partakers thereof in the remembraunce of Christs death and passion, and not other wise.

We depende
vpon christs
commu-
niment.

The necessitie that you say draue Christ to minister to moe then to himselfe: either fighteth holpe agaynst your purpose, or else one part of it agaynst another. It was necessarie (say you) that by his deede he should institute the thing: and teach his disciples, what they should do afterwarde in the commemoration of his death. How this can agree with your purpose, and with the rest that you write there: let the discrete reader iudge. And how well you doe, when you receyue and minister this sacrament to your selfe alone.

Wdd. iij.

Saint:

The second Sermon

Hierom. in *1. Corin. ca. 11.* **1. Corin. ca. 11.** Saint Hierome sayth, *Dominica cœna, omnibus debet esse communis: quia ille omnibus discipulis suis qui aderant, equaliter tradidit sacrament.* The Lordes supper ought to be common to all: because he did equally deliuer the sacramentes, to all his disciples that were present. I thinke that all wise men will iudge, that saint Hierome was not of your mind in this poynt: for he sayth the Lordes supper ought to be common. &c. not after your fantastickall imagination, but by actuall distribution of the sacrament.

WATSON.
diuision. 40

Tertulianus
ad uxorem.

Cyprian de
lapsis.

Wee reade euen from the beginning of the Church: that lay men and women did receiue it alone. And is there any religion, that a lay man may do it: but not a Priest? Tertulian declareth the difficultie for a Christen wite to obserue hir religion without offence that hath an infidel to hir husband, among other thinges sayth thus. *Non sciet maritus quid secreto ante omnem cibum gustes? & si sciuerit, panem non illum credit esse qui dicitur.* Will not thy husband know what thou doest eate secretly before all other meates? And if he doe knowe, he beleueth it is breade, and not him whome it is called. Of this place we gather the maner of the Church in that time, shortly after Christ, that the people receiuing the Sacrament at the priestes hand in the Church, did cary it home with them, and kept it secretly and deuoutly at home with themselues, and euey morning as their deuotion serued them, did receyue a part of it by themselues, and that secretly, least the Infidels amonges whome they dwelt should get knowledge of our mysteries. And thus of this place of Tertulian, like as we maye learne, that the Sacrament is not bread, as the Infidels beleue, if they chaunce to see it: but Christ as it is called, as the faithfull onely know, to be so, so we learne also that men and women were wont to receyue it alone without any other companie assembled with them, which is sufficient for our purpose at this tyme. Saint Cyprian telleth of a woman in these wordes. *Cum quædam arcam suam in qua domini sanctum fuit manibus indignus tentasset aperire, igne inde surgente deterrita est, ne auderet attingere.* When a certaine

certaine woman went about to open hir chest, wherein was the holy one of God with vnworthie handes, she was afraid for the fire that rose from thence, that she durst not touch it. By this place appeareth the like maner of keeping it at home to receyue it alone at their pleasure.

And Eusebius in his storie telleth that the maner was to send the sacrament to Bishops straungers, that chaunced to come thither for this ende, to knowe whether they were Catholike and of their fayth or no, which they knewe, if they would receyue the sacrament which they had consecrate. And also he telleth of one that lay in extreme perill of death, who had committed ydolatrie before, and sent to the priest for the Sacrament, whereby might bee reconciled to the Church before he dyed, the priest was also sicke and could not come, but sent it by the sicke mans seruauant and so forth. Here it is plaine, that lay men receyued it alone without the priest. And what great religion is there now newe found out, that the priest may not likewise receyue it alone, if the people be not worthie nor disposed at all tymes to communicate with him.

Eusebius
histor. eccles.
lib. 5. ca. 24.

Lib 6. ca. 34.

I leaue out a great number of places that make for the reseruatiō of the sacrament, which all make for this purpose, if I would spende any tyme herein to declare it.

Tertulian, Cyprian, and Eusebius, must beare vs downe with strong hand, that sole receyuing of the sacrament, hath bene bled of lay men and women, even from the beginning of the church: and yet none of them wrote within 200. yeres of Christs assention. In the time of persecution, when christians looked euery houre to be apprehended and tormented for Christs cause: they bled to come together when they might with any quietnesse, and did pray together and communicate. And not knowing whether euer they should meete agayne in such sort: they bled to take some part of the holy misteries home with them, reseruing the same in reuerend maner, that they might by the receyuing thereof, renewe in their memoarie, the thing that the holpe mysteries

CROWLEY.

It bled informed by persecution.

¶ Ddd. iiii.

doe

doe plainely preache vnto vs, which is our lincking together into the felowship of members of one body, and our euerlasting lyfe through Christ.

This doing of theires, as it doth declare a distrust in their owne strength, so it is not to be milkyked: but as it doth declare to great a trust in the outwarde mysteries of Christ, so it can not be of the godly wise, well lyked.

1 Regum. 4.

De Lapsis
Sermon. 5.

When the Israelites sawe their owne inhabilitie to stande before their enemies, they sent for the Arcke of God, that by the presence thereof, they might be encouraged and made able to overcome them: but when they had it amongst them, they were ouerthrowne with a greater slaughter than before, and the Arck of God (wherein they trusted) caried away from them by their enemies. And as it appeareth by that which you cite out of Cyprian, God was not pleased with that womans doing. In token whereof fyre flashed out of hir Chest, when she hauing denyed Christ before for feare of torments: went about to strengthen hir sayth agayne, by receyuing that which she had reserued for such purpose.

Watsons ex=
amples proue
not his pur=
pose.

But what shall these two examples make for your purpose: which is to proue, that priests may say Masse in secret Oratories and open Churches, receyuing all themselves, and yet obserue the institution of Christ, which (by your owne confession) is, that there should be participation in it: The women did not celebrate the Lordes supper, neyther had they any to celebrate it for them: neyther doth it seeme, that it was thought leasfull then to haue a chaplayne of ease (as in the Popes church, every man that will may) but they reserued some part of that which was ministred in an open congregation, and presently distributed according to Christs institution. The examples therefore, can by no meanes proue your purpose.

But yet once agayne, I must put you in remembraunce of your olde condicion. Tertulians wordes in Latine, would not serue your turne, except they were Englished after your fashion. *Et si sciuerit panem, non illum credit esse qui dicitur.* And if he shall knowe that it is bread (that thou eatest) he doth not beleue that it

it is that bread y^e it is sayd to be, that is to say, mysticall bread. But you must not haue *illum* toynded with *Panem* : but with *Christum*. And, for (that bread) you say (him) I leaue the iudgement of your dealing herein, to the godly learned: who both can and wil weigh the wordes of Tertulian, as they stande w^ritten in his booke, and conferre them with those words that folow, wherin his meaning is made most manifest and plaine.

And in translating the wordes of Cyprian, you helpe the matter a little : For where he sayth, *In qua domini sanctum fuit*, wherein the holy thing of the Lorde was : you say. Wherin was the holy one of God. Which must needes be vnderstanded of Christes owne person : Whereas it is manifest by Cyprians wordes in Latine, that he meaneth there of the sacrament of his body. This shift you haue shamelessly v^sed in these two Sermons verie often.

Sermone. 5.
De lapsis.

The Historie of Eusebius, maketh not so much for your priuate Passing as against your pompous prelacie of Rome. Irenaeus a Bishop in Fraunce, w^rytting to Victor then Bysshop of Rome: calleth him and those that had bene before him Bishops of Rome, by the name of priestes, and gyueth them none other tytle of honour. This maketh very euill for the Popes supremacie. But that is besides your purpose now. The Bishops of Rome before Victor, did vse solemnly to send the sacrament to Bishops of those Churches, that did not obserue Easter and Lent fast, as the Church of Rome did. And so they did communicate together : though they were not in one place together. What maketh this to proue that a priest may say a priuate Masse : and deliuer no part of the sacrament to other : To signifie, that they breake not the bond of vnitie, though they dissented about the time of Easter and Lent fast : they did, when they communicated, reserue some part of the sacrament. And by messengers worthy of credit : they sent the same to those Bishops, y^e in those trifling matters were not of their minde. Shall this proue, that the priest which sayth Masse at Rome, and solseth by all himselfe (for so flouently doe some of them vse to receyue their consecration) doth communicate with the rest that in like maner do say Masse in other places.

Eusebius hist.
Ecc. es. li. 5.
Cap. 24.

I trowe thys hystorie (when it is well weighed) wyll teache the contrarie.

what maye
iustly be ga-
thered of this
hystory.

What needed those Bysshops of Rome to send part of the sacrament to those other: if they had communicated with them before in p'suate Massing: Your assertion is ouerthrowne by your owne allegation: Because they bring farre a sunder, could not otherwise communicate: they did send part of the communion, from the one to the other. This is all that can be iustly gathered of the hystorie: although we graunt that it was the sacrament that he speaketh of.

Tomo. 2. operu.
August.

But it maye be thought rather, that it was common bread, which they vsed to send: which they that receyued it might afterwarde vse in Communion. For Paulinus (a Bysshop of the Latine Church) doth in thre seuerall Epistles, make mention of loaves of bread, which he sent to saint Austen and other: in token of amitie and vnitie. In the later ende of an Epistle written to saint Austen, he sayth thus. *Panem vnum, quem vnitatis indicio, missimus charitati tuae: rogamus accipiendo benedicat.* I beseech you, that you will take and blesse that one loafe of bread, which I haue set you in token of vnitie.

Epist. 31.

Epist. 35.

And in another Epistle, which he and Therasia together, wrote vnto Alipius, a Bysshop also: he wyrteth thus. *Panem vnum sanctitati tuae, vnitatis gratia misimus: in quo etiam Trinitatis soliditas continetur. Hunc panem Eulogiam esse, tu facies dignatione sumendi.* For vnitie sake, we haue sent vnto your holynesse one loafe of bread: wherein the soundnesse of the Trinitie is contayned. By vouchsafeing to receyue this loafe: you shall make it to be a blessing. Because Alipius, Therasia, and he, were thre that were soundly settled together in vnitie of religion: he saith that in that one loafe, was conteyned the soundnesse of that Trinitie, or number of thre.

Epist. 36.

And in another Epistle, which he wrote to Romanianus: he sayth thus. *Ne vacuum fraternae humanitatis officium videretur, de buccellato christiana expeditionis, in cuius procinctu quotidie ad frugalitatis annonam militamus: panes quinque, tibi pariter et filio nostro Licentio misimus. Non enim posuimus à benedictione secernere: quem cupimus eadem*

dem nobis gratia penitus annectere. Least my duetie in writing, might
seeme boyde of brotherly humanitie, out of the Wisket that the
christians haue in a readynesse, in the proupyding whereof, I doe
daylie labour to prouide necessary viual: I haue sent to you and
my sonne Licentius together, fve loaves of bread. For I could
not seperate him in the blessing: whome I doe desire thozowly to
kmit vnto me in fauour.

These sayings of Paulinus, may giue vs occasion to thinke,
that the vsage of the Bpshops in those dayes: was rather to send
common bread from one to another, then bread alreadie conse-
crated. And in this last saying of Paulinus, it is manifest and
plaine: that the bread was such as was provided to serue at naxde,
or in warres, for it was Wisket, that is twise baked, and without
leauen or salt: because it should not vinewe or molwell in short
time. Well, I leaue the iudgement of this, to the godly wise.

The example of Serapion, may serue you somewhat to *Euseb. li. 6.*
proue the reseruatiou of the sacrament: in such consideration as *Capit. 34.*
was then to be had, of such as Serapion was. He had fallen, by
committing Idolatry, for feare of tormets. He or any such might
not (by the order of that Church wherein he lyued) be restored to
communion agayne, before extreme perill of death by sicknesse:
no not though they sought it long time with teares. Least such
therefore, should lack the comfortable consolation of the sacra-
ment, in such extremitie: some part of the sacrament was reser-
ued to be giuen them in such case. Shall thys proue, that your
passing priestes doe communicate, when they delpuer no part of
the sacrament to any other, but consume the whole themselues:
I thinke no wise man will thinke it.

This hystorie might well haue bene left amongst that great
number of other that you say make for this purpose: for it doth
make more against the highest matter of all, then for that which
you alledge it for. What opinion thinke you, had that priest of the
sacrament: when he would delpuer it to Serapion his boy, & bto
him dip it, and giue it to the olde man: Did he thinke that it was
the very reall body and bloud of Christ, and that there remayned
in it neyther bread nor wine: The Cautiles of your Masse doe
not

To bulde
by a cottage,
you pull
downe a
palace.

not allowe such handling of your sacrifice. The stuffe that you bring to bulde by one part of your buyding withall: doth cast downe the greatest betwixt of the hole. Reservation in some case, is by this hystorie proued: and adozation utterly denied. And priestly prerogative, is shrewdly shaken also. For Serapion his boy, was neyther priest nor Deacon: and yet he is put in trust to carie and minister the sacrament.

WATSON.
diuision. 41

Well some will say, here be doctors vpon doctors sentences of authors ynough. But what scripture haue you, that the priest did or may take it alone? shewe mee that, and then will I yeelde vnto you.

I shall bee content to alledge Scripture, as it seemeth to me, let euery man wey it as he thinketh good, to me it is plaine inough for this purpose, and although there were no scripture, yet in this matter which is but a ceremonie, concerning the number of the receyuers, the custome and vse of Christs Church, is a sufficient rule for a christen man to stay himselfe by.

Actes. 27.

The scripture is written in the. 27. Chapter of the Acts of the Apostles, where saint Paule comforting all the companie, that were with him in the ship, who then were in extreeme daunger of drowning, promising them all their lyues, and exhorting them to take meate, that had fasted fourtene dayes before receyued the sacrament before them all alone, as I take it. The wordes be these. *Et cum hac dixisset, sumens panem gratias egit deo in conspectu omnium, & cum fregisset, cepit manducare. Anime quiores autem facti omnes, & ipsi sumpserunt cibum.* And when he had said thus taking bread he gaue thanks to God in the sight of them al, and when he had broken it, he began to eate, and they all being much comforted, tooke meate also. Chrysostome expoundeth this place of the sacrament, where he hath this saying, that it is not onely a thing sanctified, but sanctification it selfe. Here is no mention that he gaue it to any other, and if it had beene a thing necessarie of the institution of christ, belike he would haue

Chrysost. in
Math. hom. 17.

haue expressed it. Well though it be not expressed in wordes (say they) yet it is not a necessary argument to conclude that no man receyued it with him. I graunt it is not a good argument, but yet this is the common maner of their reasoning, it is not expressed in scripture, ergo it is not to be beleued. But I can say more for this place, for the scripture calleth, that saint Paule eate (*ἔστυ*) whiche is a woorde whereby the Sacrament is commonly expressed, and that all the other did eate (*τὴν τροφὴν*) which signifieth common meates, and the scripture sayeth (*omnes*) all the other tooke their meat, amonges whome there were manye infidels, and it saith afterward, *satiati cibo* that they were satiate and full with meat. But the blessed Sacrament, *non est cibus* *satiatus, sed sanctimonie* (as *Concilium Nicenum*) sayth is not meat *Concilium Nicenum.* of satietie, but of sanctimonie. Therefore where it sayth that saint Paule did eate the bread, which is the sacrament and that all the other did fill them with their common meate. I may conclude, that saint Paule did receyue alone, whereby is proued our purpose of the priuate Masse as they terme it. O Lorde howe would they haue glorified, if they had such a like place agaynst vs?

You perswade your selfe, that all men maruell at the multitude of Doctors and sentences of Authors, that you haue alledged for your purpose: and therefore you ymagine that some men will say: here be doctors vpon doctors. &c. What other men will say I know not: but this I do say. Here are the dregges of the doctors, vpon the dirt of the doctors, & shamelesse sayings ynough: but not one scripture or sentence of any sound Authour, to proue that the priest may celebrate the Lords supper (which you cal the Masse) and minister to himselfe alone. Yea, I do not onely say it, but I haue also proued it in this answer alreadye, and will also proue it (by Gods helpe) in answering that which remaineth.

One scripture you say you haue, which seemeth to you plain enough: and yet you thinke it not needefull to alledge any scripture, because the custome of the Church is a sufficient rule for

Ecc. 10.

such

CROWLEY.
Doctors
dreggs vpon
Doctors
dirt.

The second Sermon

such a matter. But I haue proued before, that the common participation is of the institution of Christ: and therefore can not be ruled by the custome of the Church. But let vs see your scripture.

Act. 27.

Saint Luke wryteth, that after a long and daungerous storme on the sea, and fourtē dāyes continuall fasting, by the meanes thereof: Saint Paule exhorted them that were in the Ship with him to take meate. And in the presence of them all, he took bread and gaue thanks to God, and when he had broken it he began to eate. &c. Of this you gather that saint Paule did there, and then say Masse, and receyue the sacrament alone. And least it should seeme that this is but your owne ymagination: you say that Chrysostome doth expound this place of the sacrament, euen in that place where he sayth that the sacrament is not onely a thing sanctified, but sanctification it selfe.

Of what authoritie those Homilies be whereof this that you alledge here is the seuententh: I haue sufficiently noted in mine aunswere to the. 13. diuision of your former sermon. So that the Chrysostome that wrote them: may be as well credited as your selfe. But let vs see how saythfully, and friendly you handle him. He hath sayd thus. *Et Paulus nauigans, non solum benedixit panem: sed de manu sua porrexit Lucæ, & ceteris discipulis suis.* And Paule when he sayled, did not onely blesse the bread: but he did reach it from his hande, to Luke, and to his other Disciples. You say, that all the rest did eate common meate, and were satisfied: and Paule alone receyued the sacrament. Not so sayth your wytnesse: for he gaue part to Luke and the rest of his Disciples. It appereth that you read that Homily in poste masse.

*Chrysost. in.
Math. 26. 17.
opere imperfecto.*

But how doth Chrysostome expound that place in that homilie that he maketh vpon that Chapter, where the wordes be written: He sayth thus. *Ut autem panem accepit: gratias egit Deo. Vide quid ille gratias agit, propter ea quæ facta sunt: non solum illos confirmauit, sed etiam alacres facit.* As soone as he had taken bread: he gaue thanks to God. See, in that he giueth thanks for those things that were done: he did not onely confirme them, but he doth also make them cherefull.

*Chrysost. in.
Act. 27. 53.*

Your friend Nicholaus de Lyra sayth: that they which were

were in the Ship with Paule, were comforted by his worde and by his example. Because he did in wordes encourage them to take meate: and taking meate first himselfe, he did encourage them to doe the lyke. And the glose vpon the text sayth. *Ut alijs esset exemplo. Iuxta morem solitum in comedendo, & pro salute nauigantium.* That he might be an example to other to giue thanks to God when they take meate. And according to his wonted custome, and for that they which sayled with him were preserued from drowning.

Nicholaus. de
Lyra. Act. 27.

But you doe see more in this text, then euer did man before you. The two Greeke words that be vsed haue a marvellous myserie. Men thought that saint Luke that wrote the hystorie, had ment nothing else but to auoyde Tautologie: but you haue espi- ed that he ment to teach vs, that saint Paule said a priuate Masse. For *ἄρτος* is a worde whereby the sacrament is commonly expressed. You durst not say, it is a word that signifieth bread: least your hearers should haue thought that saint Luke calleth the sacrament bread. And you haue laboured no one thing more in these two sermons: then to proue that it is no bread. And this worde (*Omnes*) all: see, how the myserie beginneth to mulier. All the other did eate *τὴν τροφήν* common meate. Here is a playne Masse: and not one that receyueth any part with the priest. Yea, and this is proued by the playne words of the scripture. O Lord, how would we glorie and triumph: if we had such a like place agaynst you?

To what
inde saint
Luke vsed
Copie of
words.

I can not tell which of the two is most to be maruayled at: your wylfull ignorance, or your impudent arrogancie. A man would thinke, that (you being a Doctor of diuinitie) could not be ignorant, of the Concordes of Grammer. If a man should aske you what part in speech *Omnes* is: you would answer I am sure, that it is a *Proterea* Adicatyue. And when you sake for the Substantie to it: you shall find, that it is *Nos*, we. For in the Greeke, the sentence is thus. *Εἰς οὖτοι δὲ γενόμενοι πάντες. Omnes autē animiuiores facti.* As Erasmus hath translated it. *Porro animis iam recreatis omnium.* When all our minds were refreshed. *καὶ αὐτοὶ προσελάβοντο τροφῆς. Et illi vnā sumebant cibum.* As Erasmus

Cre. liti.

doth

Luke putteth both Paule and himselfe in the number of all.

doth translate it. *Sumpserunt & ipsi cibum.* They did also cate with vs. *¶* They also did take meat.

It must needs be wylfull ignorance, that will not suffer you to see: that when saint Luke sayth (*Omnes*) all, he putteth both saint Paule and himselfe in the number. And when he sayth (*Et ipsi*) and they also: he ioyne the rest to Paule and himselfe. So that the meaning can be none other: but that as Paule and he had begon to do, so the rest did also, being encouraged by their example. And here it is plaine: that Luke had begon to cate with Paule, before the rest did beginne to cate.

If you will needs haue this place therefore, to be understood of the sacrament (as no learned man else wyl, except it be your Chrysostome) yet that it be a communion and not a priuate Masse as you would haue it. O Lord, how would you glory and triumph ouer vs, poore students of diuinitie: if you myght but once take vs with such ignorant and arrogant handling of a peece of scripture: You say, that our common maner of reasoning is thus. It is not expressed in the scripture: Ergo, it is not to be beleued. I would haue you once learne to tell the truth, and shame the Deuill. We reason thus. It can not be proued by the scriptures: Ergo, we are not bound to beleue it. And saint Hierome hath taught so to reason as I haue told you more then once.

Hiero. in
Math. 23.

WATSON

Diuisio. 42.

Chrysost. ho. 61

ad poul.

Antiochi-

num. 1.

Some bring in a place of Chrysostome, where he saith, *frustra sacrificium quotidianum frustra stamus ad altare, nullus qui communicet.* Our daylie sacrifice is in vaine, we stande at the altare in vaine, no man commeth to communicate.

O Lord how they abuse this place of Chrysostome, that he sayth to rebuke the negligence of the people that commeth not, they alledge it to finde fault at the diligence of the priest that commeth. Is it reason, that the priest whose lyfe is wholly dedicate to the seruice of God, and to pray for the people, should sinne deadly, if he did ioyne himselfe more and more to Christ by receyuing daylie the spirituall foode of his body and bloud, because the people that commonly occupie their life in the affayres of the world be not worthy,

worthy, or not disposed daylie to receaue with the priest :

The very place it selfe of Chrysostome telleth, that the priestes did celebrate the sacrifice daylie, whether the people came or no, which they would neuer haue done, if it had bene deadly sinne so to doe. Therefore it is plaine, that they did sacrifice, they did stand at the aultare, and cryed, but al in vaine, *sancta sanctis*. Holy things to holy men. *Cum timore & charitate dei accedite*. Come vp to receiue with the feare of God and charitie, and yet no man came. Therefore all this his homely was to reprove the slacknesse of the people, that deceaued the expectation of the priest.

I put the case (as I haue seene it chaunce) that when the priest had consecrate, and one or two were commed vp to the aultar, and kneeled downe to communicate with the priest after the priest had receiued, they both departed and went away, not receauing eyther of contempt, or for that some sodaine disease or passion came vpon them that they could not receaue: is God so vnmercifull as to condemne the priest for the casualtie of an other man which lyeth not in his power to auoyde? Our saluation were a very tickle thing if one man should comit deadly sinne against his will intending to serue god, & so be condemned for the chaunce of an other man which he could not stop or amend, & was no cause of it. Yea but (say they) Chrysostome sayth. *Non es hostia dignus nec comunione, igitur nec oratione*. If a man make his excuse, that he is not worthy the sacrifice, nor to communicate, then is he not worthy to be present there at the prayer. He saith so in dede. But what is this, to that the priest should not receiue al one? nothing at al. And yet it serueth vs to declare that Chrysostome intended nothing else, but to reprove the negligence of them, that stood in the place of the worthy receiuers and would not come to receaue. We must consider in the Greeke Church, howe there was certaine degrees of the placing of the people, the priests stood at the aultar, the Clarkes within the Chauncell, the worthy receauers, in a distinct place beside the priestes, the penitents in a lower place,

place, the Catechumine which were men, learning oure faith, and not yet christened sate lowest of all, but they were put out of the Church, when the sermon and teaching was done, and were not suffered to be present at the mysteries. Nowe the lack that men doe not vnderstand the distinction of these seuerall places maketh them to take Chrysostome wrong. For in deede he that is in the higher place of the communicants, and being there thinketh himselfe for his vncleane life not worthy to communicate, and so deceaueth the expectation of the priest that prepareth for him: is likewise not worthy to communicate in onely prayer, as being in that place, & yet hath most neede of all to communicate in praier, because praier is an humilytie of the mind and a cause and degree to make a man worthy to communicate in the sacrament. And therefore by Chrysostome he is not forbid to communicate in praier, but not in that place, but lower among thr penitents. For so Chrysostome sayth by and by after. *Quotquot estis in penitentia omnes orate.* All you that be penitents, occupie your selues in prayer. And it was a decree of the whole catholike Church, that certaine men which were not suffered to communicate in the sacramēt, should during their penance communicate onely in prayer. These be the wordes of the generall counsell at Nice in Englishe. Concerning them that had committed ydolatrie and were in penance not yet reconciled, and nowe be departing out of their bodies, let the olde Canon be obserued, that he that is departing, be not defrauded of the necessary vytayle of lyfe, but if any such after he haue receaued the communion doe recover and amende, let them remaine among them that communicate onely in prayer. Wee may see by this, that the meaning of Chrysostome is, as I haue declared. Other make an argument of the worde *Communio*, that the sacrament is called a communion, because many receaued it. But this argument is vnlearned, proceeding of ignoraunce. For it is so called, not for that many communicate together in one place, but for the effect of the sacrament

*Concilium
Nicenum.
Cap. 12.*

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ment, because it maketh many diuers men one mystical body of Christ. So doth Chrysostome expound it, writing vpon the 10. Chapter to the Corinthians. And also Dionisius Areopagita sayth. *Vndemerito sacerdotalis sacro sancto prudentia ex rerum effectum proprium illi verumq; (communicationis) cognomen inuenit.* Therefore the holy wisdom the priests hath worthely inuented to this sacrament a proper and true name of communion for the effect of it, because it gathereth our lyues that be diuided a sunder many wayes, into the one state, whereby we are ioyned to God and among our selues in one bodye, and so forth.

*Dionisius
Areopa. Ec-
clesiastes var.
Capit. 3.*

And in very deede we doe not communicate alone. For considering Gods Church is but one house, as Cyprian sayth. *Vna est domus ecclesia, in qua agnus editur.* There is one house of the Church, wherein the Lambe is eaten: whoso-
*Cyprian de
cena.* euer doth eate this Lambe worthely, doth communicate with all christen men in euery place and Countrie that be in this house and doe the lyke.

If the priest receyue one part of the sacrament in the Church, and afterward cary the rest two or three miles to a sick man, doth he not communicate with another? & yet that other is not together with him in one place, standing at his elbow. Euen so the priest that sayth Masse alone, doth communicate with all them that celebrate in other Churches, or in other realmes.

We alledge not the place of Chrysostome, to rebuke the diligence of the priest, in comming to doe that which is his office to doe: but for that his doing in priuate Massing, is one of the greatest causes of the peoples negligence in not comming to be partakers of the mysteries with him.

CROWLEY.

Chrysostome sayth. *Sacrificium frustra quotidianum. In cassum assistimus altari, nullus qui communicetur.* In bayne is the sacrifice for euery day. In bayne are we ready at the aultar, there is none that would be made partaker. He had sayde immediately before. *Mulam video rerum inaequalitatem. In alijs quidem temporibus, cum*
Fff. ij. *Chrysost.
ad popul. An-
tiochenum.
hom. 62.
puri*

puri frequenter sitis, non acceditis: in Pascha verò, licet sit aliquid à vobis patratum, acceditis. O consuetudinem, o presumptionem, sacrificium frustra quotidianum. &c. I see great inequality of things. At other tymes, though you be often pure and cleane, yet you come not to communicate: but at Easter you come, though you haue committed some offence. Oh custome. Oh presumption. It is in vaine to haue the sacrifice daylie. In vayne are we ready at the aultar: for there is none that would be made partaker.

Chrysostomes wordes rightly applied of vs.

If the priestes priuate Massing were of such effect, as you would beare vs in hande that it is: how could the lack of communicants cause it to be in vayne at any time: How could the priest be in a readynesse at the aultar in vayne: This place of Chrysostome therefore, is manifestly against your priuate Massing, as a thing that serueth to no purpose, neyther turneth y^e Church to any commoditie. And we doe not abuse this place, in that we alledge it, to blame your Massing priest therby, which is so vainely occupied: and yet perswaderh the people, that if they be present and worship and pray as he doth in an unknowne tongue, they shall haue as much spirituall benefite, as if they were partakers of the sacrament with him. But all is in vayne, sayth Chrysostome.

Your priest being holy dedicated, to such seruice of God as is the Masse: doth not by y^e seruice daylie more and more ioyne himselfe to Christ, but to Antichrist. For his exercise is of Antichrists deuising, to the defacing, and displacing of Christs institution.

The very place of Chrysostome telleth not y^e the priests did celebrate the sacrifice daylie: but y^e it had bene in vaine so to doe, for lacke of such as would communicate. But if you will needs enforce vs to allow your conclusion, wherein you say that it is plaine, y^e they did sacrifice. &c. I pray you let it be knowne to the world, in what order they did sacrifice. If they used that Liturgie, y^e is set forth in Chrysostomes name: they must needs haue company to communicate with them, for it is a communion, and not a priuate Masse, and therefore could not be executed by one alone, but by many, which must all (by that order) be partakers, and after ward call the people to be partakers, with these words, *Cum*

Dei

Dei timore accedite. With the feare of God, come hither.

Such patches you pull out of that Liturgie and mingle them with your matter, as though Chrysostome had written them in his Homilies. And then you put a case not worth the debating: **Patched** For we speak not of two or three communicants, but of as many **sware may not** as be instructed in Christ, and ought of dutie to resort to one particular congregation, and be not for their vngodlye lyfe excommunicated. **be allowed.**

And when we apply these words of Chrysostome. *Non es hostia dignus vel comunione: igitur nec oratione.* Thou art not worthy of the sacrifice or communion: therefore neyther of the prayer: we doe not take Chrysostome other wise then he ment, because we vnderstande not the distinction. &c. But in applying the wordes that folow: you shewe your selfe, not to vnderstande Chrysostomes maner of speaking. *Adstantem audis praconem atq; dicentem: quor- waton vn-*
quot esis. &c. Thou hearest the Beadle that is present, making *derstandeth*
proclamation and saying. As many of you as be penitents: pray *not Chry-*
euerie one of you. And whosoever be not partakers: are pen- *sostomes ma-*
tents. These wordes he speaketh as imagining, that he which *ner of spea-*
would be present and not communicate: would seeke to iustifie *king.*
his disorderly and shamelesse doing, by the wordes of the Beadle, spoken to the penitents, in the time when the hole Church prayeth for them, before the ministracion of the sacrament. But he aunswereth him in fewe wordes saying. *Quid stas fies in peni-*
tentia? Why tarpest thou, if thou be a penitent: Agayne, he ima-
gineth another obiection and sayth. *Sumere non debes: qui namq; non*
communicat, est ex penitentibus. Thou wilt say (saith Chrysostome)
thou oughtest not to receyue: for he that doth not communicate,
is of the penitents. But Chrysostome doth answere him sharply
and sayth. *Cur itaq; dicit: abite, qui non potestis orare? Tu verd stas*
impudens. Why then doth the Beadle say: you that may not pray,
get you hence. But thou being without shame, doest stand still.

Thus it is manifest, that we take Chrysostome right: and that you vnderstand him not. Although you would seme to haue slept vpon Chrysostomes graue: and to haue seene in a dreame, the severall places that were in his Church. The Clarke in the

The second Sermon

Chauncell. &c.

I knowe that prayer is a meane to make a man worthy to communicate: and therefore, neyther Chrysostome nor I, will forbid any to pray. But if any will shamelessly be present, when the communion of Christs body and bloud is in ministring, and will not be partaker, but alledge his owne unworthynesse: we will tell him (and that truely) that he is not worthy to call God his father, among the children of God in common prayer, if he be not worthy to be partaker of the ghostly foode that God hath prepared for his children.

Concilium
Nicenum.
Capit. 12.

The counsell of Nice hath not decreed, that such as recover after they haue in extremitie of sicknesse receyued the Communion of the bodye and bloude of Christ, shall afterwarde communicate in prayer, at the time of the ministracion of the holpe communion: wherefore their decree doth not make Chrysostomes wordes to sounde, as you vnderstande and haue declared them.

For that other argument that you say is vnlearned, & proceedeth of ignorance: you seeke a lewde and vnlearned solution, proceeding of wylfull blindnesse.

Chrysost. in
1. Cor. ho. 24.
Cyprian. De
Cana.

What which you cite out of Chrysostome and Cyprian, I haue sufficiently answered in mine aunswere to the. 25. diuision of your former Sermon. Where the reader may see, what wylfull blindnesse it is: that enforceth you to go about to disproue the reason that we make of the Etymologie of the worde Communion, by that which Chrysostome and Cyprian haue written.

And in applying the place of Dionisius, you deale as you did in the. 23. diuision of this sermon: folowing that corrupt translation that beareth no name. It shall be hard for you (I thinke) to finde, in any good Author, *πεῖγμα* vbled in that signification, that you doe here vse it. Dionisius hath sayde. *ἐκ τῆς τῶν πραγμάτων ἀληθείας. Ex veritati factorum.* Of the truth of the doings. So that this place is playne against your purpose, when it is truely translated out of the Greeke. Because in y^e vse of this sacrament, there is a common receyuing: Dionisius sayth, that the sacred wisdom of the prestes hath given it a name, according to the truth

truth of the doings in the vse of it, and haue called it communion.

But when you take paines to note this place of Dionisius for your purpose : I maruaile that you coulde not turne ouer the leafe, and looke vpon this saying of the same Dionisius. *Post hec extra Delubrum Catechumini sunt, & cum ipsis Emergunt, & hi quoq, qui in penitentia sunt : manent autem intus, soli qui diuino spectaculo, & communione sunt digni.* After those things (that is, after the psalmes be song and the scriptures read) they that be learners of the christian religion, are put out of the temple, and with them, they that are vexed with Demons, and they also that be penitents: and they onely doe tarie within, which are worthy of the heavenly sight and communion. By these words of Dionisius, is made plaine : how well you vnderstood the wordes of Chrysostome, that you declared before, and how well the other wordes of Dionisius, doe serue for your purpose.

Watson could not turne over the leafe.

This argument of communion was neuer heard of in the worlde before Martyne Luther, who was the first father of it, and the first man that euer wrote against priuate Masses as he calleth them.

WATSON.
Diuision. 43

And where learned Luther that lesson? euen of the deuill not because all euill commeth by the suggestion of the deuill, but I meane that Luther had a vision of the deuill and saw him with his corporall eye being waking of whome he learned all that he hath pestilently spoken against the holy Masse. And least men should say I lied vpon Luther, here in his owne booke. *Ex crete iudico, serue nequam.* We may iudge him by his owne mouth and his owne handewriting.

The tytle of his booke is of priuate Masse. I shall read you a peece of it that the truth of my saying maye appeere. These be his very woordes.

I shal make confession before al you reuerende and holy fathers, geue me I pray you a good absolution. It chaunced me once about midnight sodainely to awake, than the Deuill Sathan began with me this disputation. Heare (said he) Doctor Luther, very well learned, thou knowest thou

Eff. iijj.

hast

The second Sermon

hast saide priuate Masses. xv. yeres almost daylie. What if such priuate Masses be horrible ydolatry? what if there were not present the body and bloud of Christ, but thou haddest honored onely bread and wine, and haddest caused other to honor it? to whome I aunswered, I am an annoynted priest, and haue receyued vntion and consecration of a Byshop, & haue done all these things by commaundement and obedience of mine elders. Why should not I consecrate, when I haue pronounced the wordes of Christ and haue said Masse in earnest? this thou knowest. All thys saide he is true, but the Turkes and Gentiles doe likewise all things in their temples of obedience and in earnest.

The priestes of Hieroboam did all they did of a certain zeale and intent against the true priestes in Hierusalem.

What if they ordering and consecrating were false, as the priestes of the Turkes and Samaritanes were false and their seruice of God false and wicked? First (said he) thou knowest thou haddest than no knowledge of Christ, nor true faith, and for fayth thou wast no better than a Turke.

For the Turke and all the Deuils also beleue the story of Christ, that he was borne, crucified, and dead. &c. But the Turke and we damned spirites doe not trust to hys mercie, nor haue not him for a mediator and sauour, but feare him as a cruell iudge.

Such a faith and no other haddest thou, when thou receauest vntion of the Byshop and all other both they that did annoynt, & were annoynted, thought so and no otherwise of Christ. Therefore ye fled from Christ as a cruell iudge to blessed Mary & the saints, they were mediators betwene you and Christ, thus was Christ robbed of his glory, thys neyther thou nor no other Papist can denie. I would reade more of this booke but for troubling you. He that list to knowe what may bee sayde against priuate Masse, let him learne here of the Deuill ynough.

For here is all that hath yet beene sayde of any other, and more to. The Deuils derlings were ashamed to say halfe
so

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so much as their father Sathan, least they should be called blasphemous lyers as he is.

But by this booke, Luthers owne confession set forth in print by himselfe to the worlde ye may know that the Deuill was the first that euer barked against the sacrifice of the church, which is the Masse, knowing that his kingdome of sinne and iniquitie coulde not stande, if this sacrifice most aduersarie to it, were not defaced and destroyed.

But what colour had Luther to publishe this, shall wee thinke he was so madde as to father that vpon the Deuill, that he would haue perswaded for truth to the worlde? I shall tell you shortly his fonde deuise in this point, as it followeth foue or sixe leaues hereafter.

He sayth he knoweth the Deuill is a lyer, but (he sayth) his lyes be craftie, he vseth to alledge a truth which can not be denyed, and with that to colour his lye which he perswadeth.

And therefore (sayth he) the Deuill lyeth not when he accuseth, as that I had committed horrible ydolatrie in saying priuate Masses: but the lye is when he did afterward tempt him to dispaire of Gods mércy. But sayth Luther I will not dispaire as Iudas dyd, but amend that I haue done amisse and neuer say priuate Masse againe. O what a cloke of mischiefe is this, & all grounded of lyes and falshood. He sayth the Deuill lyeth not when he accuseth. If that be true then he sayde true when he sayde that Luther being a preacher many yeares, neuer had true fayth in Christ till he fell from the Masse, nor neuer trusted in Christes mercy, nor neuer toke him for a sauour but a cruell iudge. Of this the Deuill did accuse him, whether he was a lyer herein or no iudge you.

Also in his accusation he sayde the body and bloud of Christ were not present in the sacrament, when such anointed priestes did consecrate, and that they honored onely bread and wine, with many other damnable lyes and heresies, which whoso shall read the booke, may finde in great

Ggg.j.

plenty,

plenty, and yet by Luthers principle, the deuill neuer lyeth when he accuseth.

CROWLEY.
Foure lyes
affirmed in
lesse then
twentie lines
together.

Foure falsehoodes you affirme, in lesse then twentie lynes together of your printed Copie, in this part to conclude withall. And so manyfest falsehoodes: that scarcely any one of your Auditorie could be so ignorant, but that the same must perceyue that you lyed falsely, the communion, by your owne confession in this Sermon, more then once: was heard of and bled euen from the Apostles tyme. For Dionisius Areopagita, was saint Pauls scholer: & you say that he speaketh of it in his Hierarchie, more then once. The action that you call Massing, and we priuate Massing: was witten against by many before it was brought into the Church, and by some after it was in vse, many yeres before Luther was borne, as by Barthram, Husse, Wycklife, and Berrengarius. And although it haue pleased Pigghius and such other, to blowe abroad this slanderous lye, to the discreditting of all Luthers doctrine, as much as in them lyeth, and you also to dubbe their lye in the presence of your Prince, who could be contented to heare whatsoever cuill might be reported of that man and such as he was: yet there is none that will examine the booke that you speake of, but the same shall be inforced to say, that it can not iustly be gatherd thereof, that Luther did eyther see the Deuill with his bodily eyes, or heare him with his bodily eares. But such is the priuiledge of the Popes Prelates, when they haue the sworde on their side: they may vse all vntruth in perswading the people (but especially princes) to thinke that all is lyes that the enemies of Antichrists religion, haue eyther spoken or witten.

You are bolde therfore, to lashe out these thre lyes before your Prince, and to make by the matter with the fourth: affirming that he learned of the Deuill all that he hath spoken against your holy Masse. And when you thinke that you haue gotten your selfe some credit in this matter by reading a pce of Luthers booke, and leauing of before you come to that wherein his meaning is made plaine: you conclude that hereby it may be known, that

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that the Deuill was the first that barked against the Masse, as against the greatest aduersarie of his kingdome, which could not stande vnlesse that aduersarie were defaced and destroyed.

The diligent reader of this mine aunswere, may easily see: howe the Masse hath defaced and destroyed the kingdome of the Deuill, in those places where it hath bene most vsed, and in those persons that haue most frequented it. Yea, they that will but enquire of the lyfe and conuersation of them that at this day be Massemongers: shall soon see, how great an enimie the Masse is to the Deuills kingdome.

Yea though there were none other euill in them, then onely that they say and heare Masse (which is ydolatry): yet were this one euill sufficient of it selfe, to holde vp the kingdome of the Deuill. But admit that y Masse were no ydolatry: yet it is alwaies accompanied with a multitude of grosse ydolatries. As the inuocation of creatures, the opinion of meruyting by mens owne workes, the representing of God to the bodily eye, by an Image made lyke a man, the bowing of the knees, and burning of Wax and Incense before the Images of creatures, trust & confidence in the holynesse of creatures, made holy by men, and such lyke. Thus is the Masse the greatest aduersarie that the Deuills kingdome hath.

The Masse alone is able to holde vp the Deuills kingdome.

But least some of your Auditorie should take paynes to read Luthers booke, and so perceyue, that you haue not sayde truly of him: you thinke to preuent that matter, by speaking a fewe wordes of that part of the booke, that openeth the meaning of the hole, and knitting vp your tale with this exclamation. What a cloke of mischief is this, and all grounded vpon lyes and falsehood. He sayth the Deuill lyeth not when he accuseth, &c. And if this saying of Luther be true: then there will folow a number of as great inconueniences, as vpon the wordes of Dauid, when he sayth, *Omnis homo mendax*. Every man is a liar. If Luther were in this lyfe: he would not sticke to graunt all that you conlude vpon that proposition that you call his principle. For which of the two may be thought better, the sayth of a Turke, or of a Massemonger: Seeing the one denieth Christ in wordes, deny-
ing

Psal. 115.

ing him to be his sauiour : and the other in deedes , in seeking saluation by other meanes then by Christ , which is to denie him. And wherein shall Hieroboams priestes be found worse then the Popes Massing priestes? If you wil read the prophetic of Oseas, and vnderstande it : you shall finde that they had as good a colour of obseruing Moses his lawe, as the Popes priestes haue of keeping Christs institution . And so of the reast, that you doe name damnable heresies. &c.

WATSON
diuisiō. 44

Now because the time is farre past, shortly to conclude, I shall most humbly beseech you to consider and regarde the saluation of your foules, for the which Christes Gods sonne hath shed his precious blood which saluation can not bee atteyned without knowledge and confession of Gods truth reueled to his holy Church, and by her to euery member of her, and childe of God, whose sentence and determination is sure and certaine, as proceeding from the pillar of truth and the spirite of God, by whome we be taught and assured in Gods owne worde, that in the blessed sacrament of the aultar, by the power of the holy ghost working with Gods word, is verily and really present the body and blood of our sauiour Christ, vnder the formes of bread and wine, which is by Christes owne commaundement and example offered to almightie God in sacrifice, in commemoration of Christes passion and death, whereby the members of the Church in whose fayth it is offered, both they that be aliue, and departed, perceauie plentuous and abundaunt grace and mercy, and in all their necessities, and calamities reliefe and succour.

Our most mercifull father graunt vs to persist stedfast and constant in the true Catholike fayth and confession of this most blessed Sacrament and sacrifice, & with pure deuotion as he hath ordeyned to vse and frequent this holie mysterie of vnitie and reconciliation, that we may thereby remaine in him and he in vs for euermore. To whome be all glory and praise without ende. Amen.

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CROWLEY.

To make a short conclusion: I will ioyne wyth you in making humble request to the readers of these your sermons, and mine answer: that they will haue an earnest regard to the saluation of their owne soules, for which Iesus Christ, the only begottē sonne of God, hath freely shed his most precious hart bloud. Which saluation can not be attayned vnto, without the knowledge and confession of Gods truth, which he hath by his worde reuealed to his Church, and doth daylie, by the faythfull and diligent ministerie thereof, reueale it to euery member thereof and child of God. Which Church is, and euer hath bene the pyller of truth, wherein onely the truth is seene and doth playnely appere to the worlde, as saint Hierome hath sayde: and hath hir foundation vpon truth, which is hir onely stay and piller to leane vnto, as Chrysostome hath wrytten. Which truth being the determination of God, befoze the beginning, this piller of truth, doth still cleaue vnto: neuer seeking to determine other wise, then God hath by his sonne Christ, determined & taught. In whose worde we are assured, that at his last supper with his holy Apostles, he did institute a most comfortable sacrament of hys owne body and bloud: to be frequented and vsed in his Church in the remembrance of his death and passion, till his comming agayne in our nature, to iudge both the quick and the dead. In which sacrament is lyuely represented vnto vs (p̄a cūen vnto our senses): that vnity that he hath and doth by his almighty power make betwixt himself and vs, and amongst our selues one with another, which vnitie, the nature of the bread and wine (wherein this sacrament is instituted) doth plainly expresse and signifie. In vsing whereof, his Church doth not onely call to memorie, the benefites that she hath receyued by him: but also shewe hir selfe thankfull, in offering hir selfe a sacrifice of a swēte sauour vnto God, by ready good wyll to glorifie him both by lyfe and by death: as the holy saintes that be departed thys lyfe, did whilske they lyued here, assuring themselues of his contynuall presence, to comfort, help, and succour them, in all the necessities and calamities of thys lyfe, and after thys lyfe of euerlasting ioye and felicitie, in euerlasting lyfe througħ him. Which they haue already attayned

Egg. ly.

vnto

In. l. Tima.
Capit. 3

The second Sermon

unto in part, being deliuered from the burden of the flesh: and we shall in the ende of this lyfe attayne unto in lyke maner, if we contynue faythfull to the ende as they did. And when the day of the generall resurrection shall come: we with them, and they with vs, shall through Christ receyue our owne bodyes agayne, incorruptible, immortall, glorious and spirituall, even such as his blessed body is now in the throne of maiestie, to reigne wpyth him in his fathers kingdome for evermore.

Our most mercifull and louing father, graunt vs to contynue stedfast and constant in the true Catholike fayth, and confession of our hope of forgiveness of all our synnes, by that one onely sacrifice that Christ Iesus made, in offering hymselfe on the Crosse once for all, as by his holy worde and sacraments, he doth daylie teache vs to doe. And that we may so frequent and vse this holy mysterie of vnitie and reconciliation:

that we may daylie more and more be assured
thereby of his dwelling in vs, and our
abiding in him. To whome be
all prayse, honour, and
glory, for ever.

Amen.

FINIS.

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Signe of the
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1569.

Cum priuilegio.